

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISS., MAY 18, 1916

NEW SERIES, VOL. XVIII, NO. 20

Rev. J. P. Harrington was called to a large church in Waco, Texas, but he is in love with his work in Mississippi and will probably remain here.

The Baptists of Natchez are planning and working for a new church house to cost \$25,000 and located in a more desirable part of the city. This is an aggressive spirit that means better things in this seat of Romanism.

On the way to the convention, we traveled with a company of Confederate veterans. These venerable representatives of the cause that was loved and lost gave unmistakable signs of being lonesome. The vision of this vanishing line is most pathetic.

Texas, Tennessee and Maryland do not seem to charge for collecting the foreign mission money. Most of the states do, as the secretaries and office forces give a part of their time to that work. The charge in Mississippi was \$1,400. In Missouri the charge was more than twice as much, although their offering was forty per cent less.

A healthy indication and hope of peace was that shown by a young lieutenant in khaki uniform, whose business in Jackson is to look for and recruit men for the army. In passing a news stand he noticed at a glance the usual headlines about the war in Europe. With a weary-sick tone, he said, "War, war, everywhere; I wish I could go where I would never hear of it again."

The Hazlehurst church celebrated the fourth anniversary of the pastorate of Rev. C. C. Pugh by presenting him a car. They accompanied it with a beautiful note of appreciation, concluding with, "It will go wherever you want it to go, and do its work without complaining or tiring. We present it to you and yours as a mark of our esteem and love, in the hope that the Father will bless the church more and more as opportunities for wider service present themselves."

Dr. W. H. Smith sends the following to make clear the "Digest" from the Foreign Mission Board, published in another part of the paper: "The treasurer's report shows total receipts, \$518,323.38 (including \$1,000 on an annuity released.) This total includes \$13,254.28 given by the laymen towards the debt. The cash receipts for the Judson Centennial during the year are \$288,406.13. The total for the current fund including the amount given by the laymen and the Judson Centennial Fund is \$806,729.51. The total expenditure for the year is \$598,628.05. The present debt is \$179,796.60."

When this issue of The Record reaches the readers, many of our Mississippians—men and women—will be in Asheville at the great convention. A goodly company is in attendance on the convention but they are but few in comparison with all Israel back at home. We hope the meeting may prove a great spiritual, intellectual and missionary awakening to all who are there, and that those who "stay by the stuff" at home may no less share in the benefits of this gathering by the inspiration which the messengers bring back and the reports of the convention which will be published. Brother Martin Ball will, as usual, report for The Record, and the readers will have the joy of reading his account next week.

On last Thursday night the members of the Clinton church and possibly other friends, marched to the new parsonage and left a deposit with Pastor Wall and his family, which made them glad and will keep the wolf from the door for a while. They are very much in love with the new pastor and his wife, and they are worthy of it all.

These human natures of ours quickly go from the one extreme of horror to the other extreme of sympathy. We are shocked at the crime of murder and then we are soon expressing a maudlin interest in the criminal. This is not to be put in the same class with our Lord's hatred of sin and His love of the sinner, for He saves nobody in violation of His unchangeable law, and shows mercy to none contrary to the principles of justice. With Him justice and mercy must get together and righteousness must be done before peace is possible. The cross is not only His way of salvation for the lost, but His protest against sin. Salvation costs something—even the sacrifice of the Son of God. Only the penitent and washed sinner finds favor with God and eternal redemption.

The dividing of the books of the Bible into chapters often results in putting asunder what God had joined together. It would help; for example, notice how the truth and experience of the ninth chapter of Romans follow, naturally and necessarily upon the closing verses of the eighth chapter. The statement of Paul about his own assurance is followed by that of his intense concern for others. As soon as he says, "I am persuaded that neither death, nor life, nor principalities, nor things present nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate me from the love of God which is in Christ Jesus our Lord," he immediately says, "I say the truth in Christ, I lie not, my conscience bearing me witness in the Holy Spirit, that I have great sorrow and unceasing pain in my heart; for I could wish myself accursed from Christ for my brethren's sake." It is not merely that an experience of grace does not prevent anxiety for the lost. A present realization of salvation produces anxious prayer and effort for the lost.

The trustees of Clarke Memorial College last week elected Rev. Bryan Simmons, president, and he has announced his acceptance. On two occasions, at least, Brother Simmons has proven himself a friend of the college and won the hearts of the students and the supporters of the institution. He held a meeting at Newton a year ago, in which many were converted and the religious tone of the college was greatly helped. After that the Newton church called him to be their pastor, but he declined. At the last convention, meeting at Hattiesburg, Brother Simmons was led of God to come to the rescue of Clarke College in a critical moment, and put courage into its friends by securing a subscription of \$2,000. He is one of the best preachers in the State, a man of thorough consecration, to whom young people can be entrusted by their parents with assurance. He is an alumnus of Mississippi College and took the Bible course at the Seminary in Louisville, Ky. He will have the Bible department at Clarke College. He is already organizing the faculty and will begin immediately an active canvass for students. He has always been in special demand for revival meetings.

The Christian Index proposes a Southern Baptist University at Louisville, Ky. It looks as if the Baptists might be able to have at least one great university in the South. It was advocated several years ago, but ended with talk.

According to Bradstreet's, the cost of living is now higher than it has been for fifty years—ninety-two per cent higher than it was in 1896. Those whose salaries have been increased can stand it very well, but it is hard on most of the preachers.

Evangelist T. T. Martin is closing a campaign in New Orleans with good results. There is no place that needs it more and some arrangement ought to be made by which it could be continuous. It ought to last three hundred and sixty-five days in the year.

Rev. J. R. Kyzar, who was pastor of Meadville, Bude and other churches in South Mississippi, has been attending the Louisville Seminary this session, and expects to spend the summer in Mississippi and can be secured for revival meetings during the vacation.

In the contributions to foreign missions, Mississippi stands seventh in the list. Ahead of us are the following in the order of their gifts: Virginia, \$76,000; Georgia, \$51,600; North Carolina, \$51,000; South Carolina, \$50,000; Kentucky, \$49,000; Texas, \$41,700. Our State is credited with \$34,293. Our laymen in Mississippi did not get their contribution in time to be counted.

A recent logomachy between the Baptist World and the Religious Herald seems ended by the World's accepting as an apology what the Herald speaks of as a castigation. All of which calls to mind a story told by a good friend, of a man returning to his country home on Saturday evening, suffering from a case of exaggerated ego, superinduced by an excess of spiritus frumenti. In this condition he met a man driving four yoke of oxen in a muddy road. With many anathemas, pronounced in forcible English, if not elegant, he ordered him to get out of the road. Not being of an accommodating temperament, the said ox driver returned the anathemas with interest. Whereupon the original voluble and virulent replied, "That's all right, friend; your apology is all that one gentleman could ask of another;" and proceeded to drive around.

A good deal of unhealthy sympathy has been aroused in this country for the rebels in Ireland. The Irish Catholics form such an element in politics and so insistently voice their political ambitions that the newspapers generally either coddle them or are afraid to speak out. Those who raised the standard of revolt knew that the project upon which they had launched was treason against the government and that failure meant death. They took their chances and there was nothing more for them to do but take their medicine. They struck the government in the back while it was busy fighting for its life and they could expect no mercy. It was a mad and hopeless venture against their own fellow-countrymen who were fighting the battles of the empire in France. The Irish Catholics justify themselves by the threat of Irish Presbyterians in the North two years ago. Both are guilty and to be condemned.

ARTICLES ON EVANGELISM

BY PASTORS AND EVANGELISTS

THE FOUR P'S IN EVANGELISTIC WORK.

All glory to the Evangelistic Edition! May it accomplish its high and noble purpose of awakening our people, afresh, to the possibilities before us in our summer revivals.

In order of their importance I would unhesitatingly name the following, as component parts of an evangelistic campaign: Prayer, Preaching, Praise and Personal Work.

Nothing in all Christian experience so completely describes a thorough preparedness as does the one word "prayer." At the same time, from my evangelistic experience in ten states, I believe no one feature of our revivals or evangelistic campaigns is so neglected. I do not refer to the fervent prayers offered in the meeting house for the unsaved, or for the betterment of the Christian life, for I firmly believe these meet God's approval, inasmuch as He has seen fit, to answer them in so many cases; I do believe, however, that there is a most appalling lack of preparatory prayer, weeks and even months before the planned campaign. The early Christians practiced it, and modern evangelists have proved its wonderful efficacy. In Acts 2:1 and preceding verses we are plainly told how the apostles abode for several days in prayer and supplication, before the baptism of the Holy Ghost, and on more than one occasion when the apostles were placed in prison, the church gathered at the house of one of the members and made prayer for their delivery. In nearly every case where a great blessing was given to the early church we find the writer always mentions the important fact that it was preceded by much prayer and supplication. Even were this not so in that blessed history of the early church which God has given us, we have testimony in modern times as to the efficacy of thorough preparedness through prayer which should of itself be sufficient to cause us to consider carefully this privilege. I refer to Billy Sunday and those series of cottage prayer meetings which precede his every campaign. Mr. Sunday will not enter a city for a campaign unless the religious forces of the city have carried out in detail his preparedness program; this means cottage prayer meetings, many weeks in advance of the date set for the beginning of the tabernacle meetings. Every block in the city has a central meeting place, and never less than twice each week, and often more, are cottage prayer meetings held, with the preparation of the spiritual attitude of the city and God's blessing on the coming revival as the main object of prayer. Is it efficient? Is it needed? What greater proof can you ask than the results of the campaign in Baltimore, last month? By that plan of prayer in preparedness, 23,000 unsaved were brought to know Christ. Twenty-three thousand unsaved men, women and children in Baltimore, and yet the evangelistic forces of that great metropolis had never been able to reach them. There had been great meetings, yes, but there had never been a systematic city-wide prayer meeting before. Let us begin a thorough preparedness campaign before our revival, by a systematic, at least church-wide prayer meeting. The circle plan of our ladies' work lends itself admirably to the carrying out of this work, and we shall see the results in the ingathering of precious souls. Is not the salvation of one soul, the increased spirituality, the closer fellowship worth the effort? Try it.

Preaching. By mentioning this, just here, I most certainly would not be misunderstood as saying we have not given careful attention to this part of our evangelistic work. Our local pastors show their concern for this part of the campaign by always enlisting those who in their

humble opinion are more nearly fitted for the work than they. All honor to them for their meekness and humility. But, brethren, are we as careful as we should be in insisting that the preaching shall be the clean-cut, clearly-presented plan of salvation? Many of our visiting evangelists are required to address a day meeting, at which the audience is largely, if not altogether professing Christians, at which time, he feels his duty to be the presentation of doctrinal themes and kindred topics. If this be the case, then the necessity for making the evening address vivid and clear in its presentation of God's plan with men is all the more urgent. If a minister is to fulfill the privileges of his calling as a "sky pilot," and particularly the evangelist, there should never be the bare possibility of an unsaved man entering his auditorium without hearing, clearly and plainly, a message which should everlastingly impress on his mind at least two great facts, namely, the guilt of the sinner and complete salvation through Jesus Christ. Oh, that more of our evangelists would get a vision of their great and glorious privilege, and would give a lost world more and more of that type of preaching to which a sinner once referred when asked what was to be a certain evangelist's subject for the evening sermon. "I don't know where he'll begin," was the reply, "but I can tell you where he'll wind up." "Where?" he was asked. "The same place he has wound up every time he has preached—with a guilty sinner at the cross."

Praise. By this I mean that there is a crying need for more praise and less music. Not that I would in any way decrease the amount of song service which has become such an effective practice in our meetings. I do believe, however, that we are being swept off our feet by the music without due regard for the sentiment of the songs. Some of our evangelistic hymns are known to contain blatant misrepresentations of our doctrinal beliefs, while a few, perhaps, contain statements out of accord with Christianity; and yet, if we have a big chorus and a good leader, "one, two, three, here we go; sing it right out," and "didn't we have a great song service?" A careful gospel singer has before him an unlimited opportunity to give the congregation great and helpful instruction by merely a word here and there during songs, regarding the truths presented, the reasons for omitting certain songs or certain verses of songs, or for changing a word here and there. Let us make our praises so thoroughly and vitally a part of the campaign that the old practice, now rapidly decreasing will soon be unknown—that of announcing the meeting, "Preaching this evening at 8 o'clock, song service at 7:30. A gospel singer and his evangelist should most carefully and prayerfully plan their work together so that the songs will be the beginning of a great gospel theme to be carried to its fulfillment in the message of the minister. Thanks be to God for the corps of consecrated gospel singers who are making this their great aim, to make their song service or praise service productive of real good, and may the day soon come when the old program of "A song and a prayer and a song and a prayer and a sermon and a song and a prayer and go home" will be unknown.

Personal Work. I have placed this fourth in the list, not because I believe that, in itself, personal work is less important than praise; rather the reverse; but because, be it said to our shame, there is such an appalling inefficiency along this line, that were it to be placed third, some might misinterpret me as advising the organization of a personal workers' class in preference to a chorus. Why the difference? A chorus, if or-

ganized for a revival, has as its basis the regular choir of the church augmented by those whose voices have been heard from Sunday to Sunday in the congregational singing; in other words, singers of more than a few days' instruction, and more than a few weeks' practice. On the other hand, organize a personal workers' class and what have you? A body of Christians, mostly young people, anxious to do service, but as an average, never having been the direct instrument of leading one single soul to a saving knowledge of Christ. True, "God is able of these stones to raise up seed unto Abraham," but, as a general rule, personal workers are not made over night, or in one week. There is a most crying, a most appalling, need of a great corps of consecrated men and women, both young and old, who as the result of careful, prayerful study, are qualified and ready to assist the minister in leading lost souls to Jesus Christ. I dare say that never a revival comes to our church but what this need is presented to the pastor. The revival closes, though, and in accordance with our fervent prayers and the great messages of the evangelist, many souls have been born into the kingdom. We, therefore, utter our thanks to God for the great meeting, and forthwith and immediately resume the even tenor of our way, preaching twice on Sunday and prayer meeting Wednesday night. The psychological moment for the organization of a personal workers' class or league for the 1916 revival was just at the close of the 1915 revival, and just so, let us see to it that the opportune time for the organization of our forces for the 1917 revival, while we are still under the spell of the 1916 awakening, be not overlooked, but those new-born souls, with their earnest desire to be of service, and that corps of earnest workers in the church, be enlisted, within the very next week, in a study class with the one object in view, that of fitting themselves for actual service in the winning of souls to Christ.

Having seen it tried and proven, brethren, I close with this word: Prayer, Preaching, Praise and Personal Work, if diligently watched, followed and nurtured, will ere long result in the greatest of all "P's" in evangelistic work—**permanency**. May God guide us in our effort and hasten the day when there shall never be thrown open the door of a church but that there shall be joy in the presence of the angels because a soul has been born into the kingdom. This is not an idle vision, but a great possibility, nothing more nor less than a reversion to type.

Acts 2:41-47: "There were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. * * * And they, continuing daily with one accord in the temple * * * did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added unto the church, daily, such as should be saved."

HOWARD MARTIN,

Gospel Singer with Blue Mountain Evangelists,
Tampa, Fla.

The deacons of the Richton church write that the church voted unanimously against accepting Brother E. R. Henderson's resignation, but he insisted on its being accepted. They add: "We do not know what Brother Henderson's plans are for the immediate future, but he may rest assured that his very earnest labors with us for the past fifteen months are gratefully appreciated by the people of Richton, and that our prayers go with him and his consecrated wife to their new field of work. We know that we shall look in vain for a man who preaches more clearly and lives more devotedly the gospel in its purity, or one who has for his helpmeet a more genuine example of the true pastor's wife.

A NEW TESTAMENT CHURCH—A PRE-REQUISITE.

Acts 2:42-47.

If a church is to be a New Testament church it must be a doctrinal church (verse 42). If a doctrinal church, then a church that observes discipline (Matt. 18:15-17). But we go far wrong on discipline in many of our churches. Discipline is not for punishment but for correction. We are to win our brother, not chastise him. Chastisement belongs to God (Heb. 12:6). "Whom the Lord loveth, He chasteneth." If we cannot win him then withdraw fellowship. Be careful that we follow the steps laid down in God's Word and not take into our own hands the whip of authority.

If a New Testament church, then it must be a church in which there is fellowship, not a society. There is a vast difference. If you have some members that are seeking society, the sooner they find it and sever their relation with the church, the better for the church. The church is not a social club, but a body of believers baptized. Fellowship is not spending an evening in cards or games of chance or a potato race or other frivolous amusements. It is an insult to any man's intellect to be invited into a home for an evening and then have the hostess think that her guest cannot spend an hour or two in friendly, elevating conversation, and because of that fact cards must be introduced; and to spend an hour in potato racing makes one feel like he would want to go by some cleaning establishment and have his clothes renovated and get rid of the germs. Fellowship is with God.

A New Testament church observes ordinances. Baptism is an ordinance of the church. Communion is a church ordinance and is as plainly taught as salvation by grace. When you have Scriptural baptism you will have Scriptural communion. There is a lot of sentiment about communion. Some one says, "I can't belong to a New Testament church (for that is what they mean when they say a Baptist church, for they are the only New Testament churches in the world today), because if I do, my mother, who belongs to another denomination, cannot commune with me." Another objects and says, "Will you Baptists have a little corner in heaven and commune alone?" Read your Bible. "Do this until I come." No communion in heaven. More sentiment.

This Book is not a book of sentiment but a book that tells us of God's will and purpose toward man. When the world recognizes this fact, and puts aside sentiment and all preconceived ideas and bows to the teaching of the Word, then a great blessing will have come to us.

A New Testament church is a praying church (verse 42). Then it was not an invisible church. There is no such thing as an invisible church, but there is one being formed and is composed of all individuals who are redeemed by the blood of Jesus Christ, whether they be Baptist, Protestant, Catholic, or otherwise. This church was a visible church because they prayed, they praised, and they went from house to house; they sold their possessions, they parted them to all men; they frequented the temple; they did eat meat; and they continued steadfastly in the apostles' doctrine.

A New Testament church is a working church (verse 43). The pastor does not do all the work in a New Testament church, but the deacons and the Sunday School superintendent and the Sunday School teachers and every individual member has a place and they are in their places and doing the things that God intended each should do. The Scripture says, "and they did those things"—not he, nor she, nor a few, but they."

A New Testament church is a giving church (verses 44-45). Ps. 19:7, "The law of the Lord is perfect converting the soul." If the law of the Lord is perfect in converting the soul then it must be perfect in giving. Here is His law in giving (Gen. 14:20-24; Gen. 28:22). But it is objected to that we are not under law, then

let me refer you to Christ who puts His stamp of approval upon the tithe (Lk. 11:42). Also Paul tells us how to give (1 Cor. 16:2). But another objects that these two cases in the New Testament had reference to other than the financial plan of the church. Grant the objection. If they gave a tenth under the law and these do not refer to church finances, how much ought you and I to give under grace? Speak up. We want your plan. It would be like salvation by works. Just how much works is necessary to be saved? No man has ever answered this question. Man-made plans are as satisfactory on the plan of salvation as they are on giving. Would God want the world evangelized and tell us to do it and not give any financial plan? I don't think so, and I think His financial plan as perfect as His plan of converting the soul, and He says that law is perfect. The man who objects to God's financial plan objects to God's Word.

A New Testament church is a praising church (verses 46-47). If we were to go about praising Him for all the blessings which have come to us through Jesus Christ and the church we would be occupied all the time, and when we pray for Him to come and bless us and help us do things it would be to do instead of to loaf, as He would have to do if He came to be with most of us.

A New Testament church then naturally would be a receiving church as was this one. Verse 47, "And the Lord added to the church daily such as were being saved." Then only saved people can be added to the church. Christ makes this very plain in Jno. 4:1, "Make disciples and then baptize them." Then there were no infants in this church for He said that He baptized not in Jno. 4:2. Then a New Testament church is a body of believers baptized. Believing comes before baptism. Therefore a body of believers baptized and not a body of baptized believers. How saved? "No man can come to me except the Father which hath sent me draw him" (Jno. 6:44). Then the Spirit's work must be done. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast" (Eph. 2:8-9). Then we are saved wholly of grace and wholly not of works.

With such a church we are ready for New Testament evangelism; without a New Testament church, New Testament evangelism is impossible.

J. B. DeGARMO,
Evangelist.

Blue Mountain, Miss.

Mississippi Womans College

On commencement day, May 22nd, the following diplomas and certificates will be awarded:

B. A.

Miss Lella Batson, Wiggins, Miss.
Miss Mamie Kelly, Williamsburg, Miss.
Miss Alma Lowrey, Seminary, Miss.
Miss Neva Morris, Sumrall, Miss.
Miss Gussie Short, Meridian, Miss.
Miss Mae Watts, Sumrall, Miss.

M. E. L.

Miss Ada Betha, Hattiesburg, Miss.

Piano.

Miss Augusta Riley, Manchester, Ala.
Miss Mollie Weathersby, New Hebron, Miss.

Expression.

Miss Vernon Johns, Huntsville, Texas.

Art.

Miss Bessie Sumrall, Sanford, Miss.
Miss Eunice Welch, Collins, Miss.

Certificates in Home Science.

Miss Mattie Atkinson, Laurel, Miss.
Miss Rubie Burkett, Prentiss, Miss.
Miss Carrie Reeves, McComb, Miss.
Miss Lula Steinweider, Laurel, Miss.
Miss Mae Watts, Sumrall, Miss.

Certificates in Stenography.

Miss Rubie Burkett, Prentiss, Miss.
Miss Thelma Barnett, Moss Point, Miss.

Miss Della Evans, Bassfield, Miss.

Miss Ola Floyd, Arbo, Miss.

Miss Myra Herrington, Wiggins, Miss.

Miss Mamie Kelly, Williamsburg, Miss.

Miss Evelyn Parker, Lucedale, Miss.

Miss Eula Shedd, Purvis, Miss.

We are now having our examinations and will close out on Monday night, May 22nd. We are profoundly grateful to God for His blessings upon us during the whole session. We have had harmony in faculty and student body; few students or teachers have been more than slightly sick; we have had many material blessings; and we look forward to our coming session with joy and confidence.

The six weeks' State Normal begins at the Woman's College, May 29th, Vice-President Claude Bennett, director.

J. L. JOHNSON.

Hattiesburg, Miss.

CLARKE MEMORIAL COLLEGE.

The session for the year 1915-16 has closed. We had a weak opening, but a strong closing. I have heard many say that this commencement was by far the best that Clarke Memorial College ever had. I was deprived of the pleasure of hearing the commencement sermon by Brother Thompson, for I was supplying for him at Lake. I did hear him Sunday night and it was a royal treat. Hon. M. W. Riley, of Meridian, made the address and it was most eloquent. He spoke directly to the graduates, taking the highest ground morally a speaker could possibly take in giving advice to young men and young women just beginning life for themselves.

The senior program was something out of the ordinary. The class mates formed themselves into a court with the president of the class presiding as judge of the court. Other members of the class were lawyers in the court impersonating the several college presidents. There was a charge against the college, in fact, several charges, but three were these: vagrancy, thievery and usurping authority. The several college presidents were given five minutes each until it came time for the Clarke Memorial College president to defend the college. He was given thirty minutes. Mr. L. B. Campbell was at his best and his eloquence cleared the college of all the charges and left the largest audience ever assembled in the chapel enthusiastic in support of the school. The trustees had just elected unanimously Rev. Bryan Simmons, president of the college and he was called to the platform amid great applause. The writer introduced him to the audience; then the new president made a short but pointed speech and was assured of the support of every old student in returning to college and getting another to come. It was truly a great and happy occasion.

The Freshman medal was won by H. Chadwick, the Sophomore by C. S. Wroten, the Junior by C. R. Hoyer, Jr., and the extemporaneous medal by L. B. Campbell. The literary societies had their regular play and banquet and of course they were greatly enjoyed.

It happens that this is the last report I will make as faculty secretary for the college. About a month ago I was elected to the head of the department of English in Ouachita College, Arkadelphia, Ark., and I accepted. Ouachita is a college with a long and eventful history, a Baptist college with several hundred students and there I expect to put into the cause my very best efforts. But I hate to leave Clarke Memorial College and Mississippi. I certainly wish for the new president great success and for denominational education in Mississippi a still better and brighter day.

I write from Clinton, where I attended the weekly prayer meeting. More than 200 were in attendance. The work is certainly moving forward with the new pastor.

CHARLES D. JOHNSON,
Faculty Secretary.

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EDITORIAL.

THE GLORY OF MOTHERHOOD.

On one occasion when Jesus was preaching and teaching and a crowd was listening eagerly to His words, there was a woman in the congregation who was so rapt with admiration of Him that she spake out in her ecstasy, "Blessed is the womb that bare thee and the breasts which thou didst suck." This was her method of expressing joyous approval of what He was saying and admiration of Him who had the wisdom and courage to say it. She did not mean to express probably any estimate of Him as more than man or to declare her allegiance to Him as a disciple. She may have been a believer in Him as the Messiah or she may not have yet arrived at that stage in the development and maturity of faith. What interests us now in this season when motherhood comes in for proper recognition and honor, is her method of expressing approval and admiration. She thought of Him in terms of motherhood, her expression was couched in phraseology of the pride of one who rejoices in sympathy with one who has given birth to such a son and the pride of one who has given such a man to the world.

Notice that this is a mother's estimate of honor conferred on her. It is well to have a special day in which mothers are remembered; it is appropriate that a white flower should be worn in her honor. But these are simply to call attention to motherhood, and the flower is only a symbol of love and purity. The real honor that is conferred on motherhood is living a white life. The flower will fade and the day will pass, but the opportunity for living a clean life, and the obligation to do so in honor of her who gave us our being, these are with us always. If she is with you she will have no greater pleasure than that which is produced by the knowledge of her children walking in the truth. If she has gone, there is no better way to demonstrate appreciation of her life and do honor to her memory.

But is there not a caution here in the answer of Jesus? "Yea, rather blessed are they that hear the word of God and do it." As great as is the honor of motherhood, and as great as is the joy of mothers in the honorable and serviceable lives of their children, there is a greater obligation upon every one and a greater opportunity and a greater joy possible for all, the joy of hearing the word of God and doing it. Jesus does not rebuke the woman for her effusive compliment; He does not say, "Nay," but "Yea" to what she says. But He puts something far ahead of motherly joy and love and pride, that is hearing and doing the Word of God. It is well to observe mothers' day and to seek to do her honor. But we are to put nothing before the service of God. There is a tendency and a dan-

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ger in some places to substitute filial devotion for loyalty to God. There ought certainly to be no conflict between the two, but one is not worshipping God by observing mothers' day. One is not necessarily a Christian because he is a good son. To be a good husband or father does not mean the same as being a good servant of Jesus. The pictures of the madonna and child may be a fit ornament for the home and develop a wholesome sentiment of reverence for motherhood, but they are a poor decoration for a church and become idolatrous when used for worship.

NEUTRALITY AND MORALITY.

Under the most favorable conditions it is not easy to preserve neutrality in an argument or in physical conflict. People are naturally and properly so constituted that they inevitably form conclusions as to the merits of any cause at issue, the origin of contentions or the right methods of conducting them. For prudential reasons it may be best to hold judgment in abeyance and refrain from premature expressions of opinion. Participation in a quarrel might prevent a settlement of differences or tend to make things more complicated and difficult. For these reasons at least the president of the United States in the beginning of the European conflict announced the policy of neutrality and a readiness to assist in the securing of peace whenever the moment seemed propitious. He has with unfailing good sense and by the grace of God in whom he trusts, been able to preserve the nation in peace through the most trying times of half a century. In this and in all the administration of his high office he deserves and needs the support of every good citizen, irrespective of political alignment, and the prayers of every Christian.

At a time like this, to make political capital of the difficulties that confront him, for opponents and office-seekers and demagogues to seek to embarrass him in the management of these delicate matters, is hardly less than treason. Room there may be and is for honest differences of opinion, but political agitation is to endanger the peace of a nation and jeopardize the interests and lives of millions of people.

Among the difficulties confronting the president is the preservation of peace on the terms of righteousness; to be at the same time neutral and moral. Back of all desire to be neutral and before the obligation to maintain friendly relationship with all parties is the duty to be true to the highest standards of righteousness, of moral principle and of humanity. God Himself would not have a man or a nation preserve the good will of another by approving or suffering the violation of properly established law. There comes a point in an argument for truth when to be silent is to approve of error or condone it; a time when not to speak out against wrong doing would be an act of immorality. Because of this the president has patiently protested against the slaughter of Americans and the violations of international law in sending merchant ships to the bottom without warning. His patience has provoked the criticism of some and his protest has elicited the opposition of others. That he has not met the expectations or satisfied the desires of extremists on either hand is good evidence that he has followed the sane and honorable course. There are some who are resolved not to be pleased at anything which he does. We do not hesitate to commend both his patience and his protest. To have been otherwise would have provoked war or suffered wrong and seem to have approved it. He ought to have the moral support of every American in his determination to contend for righteousness against a nation that does not hesitate to make victims of non-combatants and slaughter women and children in its outbreak of confessed effort for revenge.

Thursday, May 18, 1916

POINT OF CONTACT AGAIN.

It may be remembered by some readers that The Record once discussed this question, giving an interpretation of the phrase in Ephesians 4: 16, where it is said, "From whom (Christ) all the body fitly framed and knit together through that which every joint (or point of contact) supplieth, according to the working to due measure of each several part maketh the increase of the body unto the building up of itself in love." At that time the "point of contact" or "joint" was shown to be the places and occasions in which the individual Christian came into touch with the world in which he lives, the fellowship of saints or the claims of a world in need of his personal ministry; and that this point of contact was not simply for the benefit of others whom he might assist or serve, but as much for his own life and growth. Just as the leaves of a tree are its means of touch with its environment and necessary to its life, so the Christian's relationship to the world in which he lives affords the means for his growth in Christ.

As usual, this did not exhaust the meaning or application of the words quoted. What is true of the individual Christian is just as true of the church, the local body of believers and worshippers and workers. If each person needs and is dependent upon the point of contact with others and with the world for his proper development, so is each church dependent on its fellowship with the larger body of believers, the other churches, on co-operation with them in service for the attainment of its real mission and for the expansion of its normal spiritual life.

It is not here intended to make an argument on general principles, or from experience to induce churches to co-operate with one another, but to show that this is the teaching of this passage of Scripture. There are a few epistles in the New Testament which were written to individual men or women, such as those to Timothy, Titus, Philemon, and the second and third epistles of John. There are others written to specific churches as to those at Corinth or Philippi. But the one we know as Ephesians was probably sent to many, if not all, the churches. It might be called the "Epistle to the Gentiles by the Apostle to the Gentiles." Its chief purpose was to show their oneness in Christ and provide for wider fellowship and the largest co-operation. The word "interdependence" may not be admitted without some mental qualification and reservation and yet it aptly expresses the truth conveyed in this verse in Ephesians. It is true that only by regarding this "point of contact" (here called "joint"), that the increase of the body unto the building up of itself in love can be attained. If it is true that ones spiritual life shrivels without personal fellowship with others in the truth and service of God, it is no less true that a church's vigor and strength cannot increase or abide without the participation with other churches of the same faith in all the co-operative work of the kingdom. All the body must be fitly framed and knit together through that which every point of contact supplies. The mighty God needs more than a single life, more than a local congregation to reveal the fullness of His life. This can only be done by the common life and ministry of His people on a scale that takes the whole world in its scope and seeks to supply the manifold needs of body and mind and spirit.

The South McComb meeting has been in progress one week, and up to last night there have been 102 accessions, and there were 421 in Sunday School last Sunday. The meeting will continue a few days. Rev. A. A. Walker, of Water Valley, is helping Pastor Lane.

THE AUTOMOBILE A SYMPTOM.

It would perhaps be a heavy figure of speech to say that the automobile is the straw that shows which way the wind is blowing, though the way it is headed on Sunday, toward church or away from church, would reveal the direction of people's thoughts. It might be hardly true either to say that the automobile is a disease, but more nearly exact to say that it is a serious symptom of disease. Some doctors treat symptoms, some seek to treat the disease, while others possibly wiser still, treat both the symptom and the disease. The auto can hardly be held responsible for all the moral delinquencies and spiritual derelictions of church members, but it has revealed a weakness that was deeper and more widespread than most ecclesiastical diagnosticians were prepared to believe.

On Sunday mornings many a preacher's heart cries out for the power to grip the folks that are being seized and snatched away from their accustomed habits of church attendance by the mania of fast driving, or are carried away from the churches' influence by the self-indulgent desire to have a good time. Evidently the hold of the church was weaker than many thought, or the love of pleasure had sapped the spiritual life more radically than most were prepared to believe. The entrance of this means of rapid and popular locomotion has come like a hurricane upon us and swept away our delusions of spiritual attachment and broken down the fictitious and superficial pretensions of religion. It is one of the ways in which earthly things are being shaken in order that only the things that cannot be shaken may remain. It is now for the churches to be "watchful and establish the things that remain, which were ready to die."

They must take their task more seriously, must root themselves deeper in the knowledge and grace of God. There must be more of power in the pew and in the pulpit to save men from being swept away from their moorings in the church. The automobile is here to stay until it is supplanted by some more alluring device to draw men away into Sunday pleasures and excursions. The Sunday dance hall and beer garden is too gross to attract many of our country and village people, but the devil is not lacking in invention of means to draw them away and can adopt the lure to the varying lust of the flesh.

It remains for those who love God and who value their spiritual life above their love of pleasure to deny themselves for the sake of the kingdom of God and the souls whom they desire to save. We are to do all things for the gospel's sake, to so run that we may attain. "And every man that striveth in the games exerciseth self-control in all things." We are, like Paul, to buffet the body and bring it into bondage, lest we, too, should be set aside as useless and worn out implements in God's warfare for the conquest of the world.

HOW TO STUDY THE BIBLE.

The diligent, devout, prayerful and daily study of the "Book of God" is necessary for us to become well rounded Christians.

Jeremiah 15:16 says, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart; for I am called by thy name, O Lord God of hosts."

Do we, like Jeremiah, eat God's Word? "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Do we live by the Word of God? Do we feed our hungry souls daily on this heavenly manna?

When we study God's Word, let us take plenty of time, and not be in a hurry to get through with it. In feeding the natural man it is always best to eat slowly, and leisurely, with plenty of time to chew well what we eat. So in the study of the Bible we should take plenty of time to meditate and ponder over the meaning of what we read. We should pray over and study each

verse till the thought takes strong, definite hold on our minds, and really becomes a part of us.

The Bible will open up to us, and give up its deepest and sweetest meaning when we approach it in the right spirit. A child-like, trustful obedient attitude toward God and His Word is worth more in understanding the Bible than a college education. It has pleased God to hide some things from the wise and prudent and reveal them unto babes.

The following suggestions may be helpful to some in the study of the Bible:

1. Study the Bible with your will absolutely surrendered to the will of God, and with the desire and intention to obey immediately everything you find taught there. If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself.—John 7:17.

My knowing God's will is conditioned on my willingness to do it when it is made known to me. Why should I ask that God reveal to me His will unless I mean to do it? Disobedience shuts out the light as nothing else does or can. The writer has had many experiences when it seemed hard to know the Lord's will; but the way was always made clear when I was able, by His grace, to say, "Not my will, but Thine, be done." Oh, that we might always be ready to say, "Speak, Lord, Thy servant hears."

When we come to the Lord with no other desire or purpose than to please Him, He is wonderfully good and kind, and manifests Himself to us so sweetly.

2. We should study the Bible with all the earnestness of our souls.

"My son, if thou wilt receive my words, and hide my commandment with thee; so that thou incline thine ear unto wisdom, and apply thine heart unto understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."—Prov. 2:1-5.

Do we put the same energy, earnestness and zeal into the study of the Bible that the business man puts into his business? God says that if we seek after spiritual knowledge as men seek after silver and hid treasures, we shall find the knowledge of God.

Shall I allow the business man to be more in earnest, and more diligent in the pursuit of his business than I am in the service of my Lord?

We should study the Bible daily.

We should no more let a day pass without our regular study of the Bible than we should pass a day and not eat our regular meals.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night." David says of this man that meditates day and night in the law of the Lord that he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper.

When Paul preached to the Bereans, he said of them, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so."

The spiritual poverty in our churches can be traced directly to a lack of daily devout study of the Bible. I do not underestimate prayer, or any of the Christian duties; but no man prays much and earnestly who neglects his Bible. When I have long hours of private study of the Book, and let God talk to me through His Word, I find that earnest prayer springs up in my heart, and goes out to God with a warmth and earnestness that I do not feel when I neglect my study. When we pray we talk to God. When we read the Book He talks to us. We should let God speak first and do the most of the talking. Oh, that our ears were better trained to love and listen to the voice of our Heavenly Father!

4. We should study the Bible prayerfully.

If any of you lack wisdom, let him ask of God that giveth to all men liberally, and up-

braideth not; and it shall be given him.—James 1:5.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14:26.

Howbeit when He the Spirit of truth is come, He will guide you into all truth?—John 16:13.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.—I Cor. 2:13.

For the prophecy came not in old time by will of man, but holy men of God spake as they were moved by the Holy Ghost.—II Peter 1:21.

With these Scriptures before our minds I think that two things are clear to us: (a) that the Holy Spirit is the author of the Bible; (b) that He is in the world to guide us in the study of what He inspired others to write. Ofttimes has a text refused to give up its deep meaning when I studied it in an intellectual way, as I study other books, but when I come to God in a child-like way, and just hold this same text up before Him and ask Him what it means, He opens it up and lets the light shine in.

When I became as a little child before Him, He reveals to me the deep rich truths of His blessed Book.

C. S. WALES.

Tishomingo, Miss.

THE WEEKLY PRAYER MEETINGS
HOW PENTECOST CAME.

By W. M. Bostick.

No one should feel that he is losing time while waiting upon God for spiritual equipment. Our bottom-most need is spiritual. Organization is fine, equipment is necessary, but given a church with all these without the Holy Spirit to energize, and vitalize, and the result is only a corpse. Many get impatient and go out to work without unction and power. Before Pentecost came, Jesus said to His disciples, "And behold, I send forth the promise of my Father upon you; but tarry ye in the city, until ye be clothed with power from on high."—Luke 24:49. We must remember, too, that for forty days after the resurrection, Jesus had talked, walked, communed and dined with His disciples. They had been associated with select company even before they reached the "upper room" at Jerusalem.

Notice the "alls" of Pentecost.

1. All Praying (Acts 1:14).—It was not a spasmodic affair. All continued steadfastly in prayer. They were determined on having the promised blessing. How to call forth and apply the boundless resources of Jesus Christ are always important questions. The elemental means for releasing these is prayer. More and greater issues hang on this than on any other one thing. The story of every great achievement is the history of answered prayer.

They were "all" of "one accord." There were no divisions among them. They loved the Lord too well for that. When discord comes in the dove of peace always takes its flight.

2. All Were in One Place (Acts 2:1).—One was not looking after business, another was not on a fishing excursion, or at a place of amusement. These are good in their place. But they never have a place in the life of a Christian at the appointed hour of prayer. When God's people move together "in prayer and supplication" in "one accord," in "one place," then they may have the promised blessing.

3. All Were Filled With the Holy Spirit (Acts 2:4).—This is the natural result when the above conditions are met. It is impossible to keep silent a Spirit-filled man. He will bear witness for his Lord. "You had as well say to the light, 'eCase to shine,' or to the instrument, 'Keep silent,' when the fingers of a master musician have touched the keyboard, as to expect a Spirit-filled man to be silent. Our supreme need is Spirit-filled men and women.

Columbia, Miss.

THE BOOK

A WORD OF INTERCESSION.

Jno. T. Christian

"Then Jesus said, Father, forgive them; for they know not what they do."—Luke 23:34.

During the entire trial of Jesus before Pilate He was very quiet. He made no effort to defend Himself nor answer His enemies. His words were few, and only in answer to direct questions; and though clear enough must doubtless have been misunderstood. When nailed to the cross, and the work of the atonement begun, His tongue was unloosed, and He spake in these last awful three hours no less than seven times. These last words were among the most weighty and significant of His entire life, and have always been especially treasured in the hearts of the saints.

The last words of a dying man enforce attention. Let us then consider the words of a dying man, spoken while he is consciously awaiting the approach of death. They do not come from a sick patient, whose brain is oppressed with the weakness of his body. They do not come from one whose intellect is disturbed by fear, or distracted by pain. Death is close—his touch is felt upon the Redeemer's brow, but the brain of the sufferer does not reel or wander; his reason is firm; his mind is strong and clear, unshaken by disease.

Then, we are about to listen to the words of a holy man whose life has been spent in going about doing good and healing them that were diseased.

Finally, we are about to listen to the last words of the Son of God—perfect man and perfect God.

I. Consider for whom he prayed—his murderers.

The soldiers had just nailed his hands and feet to the cross, and it was a time of excruciating pain. The shock upon his nervous system must have been great. The crucifiers of the Lord had turned aside; and the dice rattled in the box as they gambled for his garment, while he himself looked on; others spat upon him, in the freshness of their anger, calling him a liar and an imposter; but he with the benediction of grace upon his head, prayed, "Father, forgive them." He forgot that he was dying by them, and only remembered that he was dying for them. He was now putting in practice the sermon on the mount. He had said, "Pray for them that despitefully use you and persecute you," and his first prayer was for his cruel persecutors.

There was not a trace of self-consideration. His whole life was one of sacrifice. Though he were a son yet learned he obedience by the things which he suffered; and by that obedience he led many sons to glory. In affliction he was the bearer of light. For the most part he hid his sorrows from his disciples, and before the world he was as calm as the untroubled waters of his native Galilee. In reality the beginning of the victory of Calvary was won in the sorrows of Gethsemane; but it was won alone under the dark overhanging trees of the garden. "Let not your heart be troubled," is the key note of the whole.

This is all the more striking when we consider that this petition was made for his bitterest enemies. They had actively entered the field against him, brought every means fair and foul to secure his condemnation, had nailed him to the cross, and were now exulting that his death was near. For them he prayed. This was the manifestation of his entire life. Jesus Christ came not to call the righteous, but sinners to repentance. "For when we were enemies we were reconciled to God by the death of His Son." The statement of Paul in Romans is historically and philosophically correct. "For when we were

yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commended his love toward us, in that, while we were yet sinners, Christ died for us." We need no higher evidence of the love of Jesus Christ than that he loved his enemies and in his dying hour prayed that they might be saved.

II. Consider for what he prayed—forgiveness.

Study the calmness of this prayer for forgiveness. Everything is against calm. Agony of pain, imminent death, a surging multitude gazing pitilessly, jeering soldiers, mocking and triumphant chief priests. But the soul of Jesus is unruffled by all. He does not even say now, "Father, if it be possible let this cup pass from me." He is drinking the bitter cup which the Father gave him with perfect resignation. No sharp agony of pain, no desperate act of wickedness can bring him down from the cross. Yet it is of his own will that he stays there. He is fixed there by his submission to the Father's will, and for his love of the race of man. There is nothing in the first word to indicate the intense pain of body which he of necessity is feeling. There is nothing to indicate that still more bitter cause of agony—that they are crucifying him who was their Savior. There is no wrath, none of that righteous wrath which had caused him to say, "Woe unto you, Scribes and Pharisees, hypocrites," which one day will cause him to say, "Depart, ye cursed." He was perfectly calm.

There is not the slightest intimation that Jesus needed forgiveness. One prayer has ever been upon the lips of dying saints. They have always seen the infinite distance between themselves and the infinite purity of God. The cry, "Forgive, pardon me, O God." Sins revive in the dim perspective of memory. There was no discord in the life of Jesus. Neither on the cross nor elsewhere did Jesus ever utter a cry of repentance; never did he associate himself with sinners; never did he accuse himself of a duty unfulfilled, or an opportunity wasted, or a thought uninfluenced by righteousness, or an aspiration that fell short of heaven. He might, and did pray for the pardon of others; he neither did, nor could, pray for his own forgiveness.

Jesus forgave all. He manifested the broadest love. It was a charity that would break down every barrier, and encircle a world in his arms. It is an ocean that has no shore. For once revenge lost its sting; and the plume of peace reigned triumphant over the earth. There is no bitterness in the cross against the greatest sinners. When you think of God as a tyrant, you do him wrong, for Jesus Christ is his gift to the world. When you look upon Jesus as indifferent to your humblest cry, you forget the intercession of the cross. He saves to the uttermost. "No dye can be deeper than crimson, yet, if your sins were as deep as that, the merits of Christ can make them as white as snow; no hue can be stronger than scarlet, yet if your sins be as glaring as that, they can be so washed away that our souls may be as white as fleecy wool.

III. Consider the argument for the prayer—they know not what they do. "Ignorance," says an old writer, "does not deserve, but often finds pardon." Ignorance stood in their way. There were some things they knew very well. They know that the Scriptures told of a Messiah which was to come, and this was the time they believed he would appear. They knew Jesus was innocent of the charges preferred, and that he was put to death unjustly; but they did not know that he was the Son of God. They misunderstood his mission.

He used this as an argument for forgiveness. Dora Greenwell puts in her Legend of Toulouse the answer of heaven to mortal sin:

"A legend was it of a youth,
Who, as it then befell,
From out his evil soul the trace
Had blotted out of guiding grace,

Abjured both heaven and hell;
That once unto a meadow fair,
(Heaven shield the desperate)
Impelled by some dark secret snare,
Repaired, and to the burning sky
Of summer noon flung up on high,
A dagger meant for God's own heart,
And spake unto himself apart
Words that make desolate.
There came from out the cloudless sky
A hand, the dagger's hilt
That caught, and then fell presently
Five drops, for mortal guilt
From Christ's dear wounds once freely
Spilt,
And then a little leaf there fell
To that youth's foot through miracle—
A leaf whereon was plain
These words, these only words enwrit,
Enwritten not in vain,
Oh, miserere mei; then
A mourner, among mourning men,
A sinner, sinner slain
Through love and grace abounding, he
Sank down on lowly bended knee,
Looked up to heaven and cried
Have mercy, mercy, Lord, on me
For his dear sake, who on the tree
Shed forth those drops and died."

So Christ died in the blessingness and peace of perfect knowledge. He understood the measureless guilt of his murderers, but he saw his redeeming blood on them and on their children. In his heart there was light, and no darkness at all.

Education Commission

Arkabutla.

It was my privilege last Sunday to be with Brother S. W. Sprules' church and present the work of the commission. Also visited Brother Ousley's church at Jonestown, and received good offerings at each of their churches. These pastors are bringing things to pass in a large way in their respective fields.

Our campaign is running along slowly but steadily. I have had many opportunities of signing up men for the entire amount of their tenth, but refused to do so, as this would cut their offering from missions and the local work. I think we might get a lesson from our Texas brethren along this line in their recent campaigns.

Yours for service,
W. E. FARR.

THE RIDGECREST CONFERENCE OF THE BAPTIST STUDENT MISSIONARY MOVEMENT.

The second Ridgecrest Conference of the Baptist Student Missionary Movement will be held at Ridgecrest, N. C., June 6-11, 1916. A most interesting program has been prepared by the program committee, of which Dr. Arch C. Cree, of Atlanta, is chairman. The conference will be in charge of Mr. Frank Moody Purser, of our Foreign Mission Board, at Richmond. Mr. Purser's experience and success in handling such assemblies gives all who know him assurance that the conference will be worth while.

CHAS. T. BALL.

The author of "Keep My Money" reports that \$500 has been forwarded to help build the school for Miss Mary Anderson in Canton, China, and so the mission of the little book is being accomplished. There is room yet for anybody to help that will.

We are publishing this week two more articles on evangelism, which came in too late for the special number. They are just as good this week as last and too good to be lost.

The full amount of the Judson Centennial Fund has been raised—\$1,250,000.

SEVENTY-FIRST ANNUAL REPORT OF THE
FOREIGN MISSION BOARD (DIGEST).

In many ways the board reports a year of blessed achievement both at home and abroad. There are substantial grounds for thanksgiving.

The receipts for the general work, exclusive of the amount received on the debt and the Judson Centennial, have been \$505,485.77, while the total expenditures have been \$598,638.05. Including the amount received on the debt and the Judson Centennial Fund, the cash receipts have been \$806,724.51.

The Success of the Judson Centennial Movement.

During the year \$302,280.01 have been taken in pledges on the Judson Centennial Fund, and \$288,401.13 have been paid in cash and \$2,000 has been received in property. We report the gratifying news that the Judson Centennial has all been raised. This is the greatest single success ever recorded by Southern Baptists and adds a new and glorious chapter to our history.

The Laymen and the Debt.

The laymen have succeeded in raising on the debt of \$120,000 on home and foreign missions, \$13,254.28 as the Foreign Mission Board's share in this most commendable effort. This leaves a balance of \$86,644.32 yet to be provided.

Triumphs on the Field.

The past year has been the most highly favored in the long history of the board. There have been 6,471 converts baptized and 77 churches have been constituted. The missionaries now under appointment number 315, of whom 133 are men and 182 women; the membership of our mission churches is now 42,632, organized into 459 churches, 95 of which are self-supporting; the native Christians contributed \$129,561 to the work in their midst. The missionaries are assisted by 166 ordained native helpers, 402 unordained men and 129 women, making a total of 697 native helpers; we have 402 Sunday Schools which report 10,490 scholars; there are 453 mission schools with 13,531 students. Of these mission schools six are women's Bible training schools with 200 students, and 10 theological training schools with 191 students. We have 19 medical missionaries, nine hospital buildings, 10 dispensaries and 74,866 patients were treated during the year. This is indeed a record of triumphant work.

Home Expenditures.

In actual cash the board handled for its general expenses during the last twelve months, \$498,772.01. The amount reported by our treasurer above these figures never passed under the board's control at all but was taken out for state expenses in the several states before the money was forwarded to Richmond. The state expenses amounted to \$19,551.37. Of the amount the board actually handled it paid out for expenses of certain objects authorized by the convention and itemized in our treasurer's report, \$8,939, and \$16,121.34 was for interest. Therefore, the amount for the expenditure of which the board is responsible is \$454,159.37; of that amount \$39,655, or 8.7 cents on the dollar, was used in home expenditures, including rent, salaries, postage, printing, traveling expenses, etc.

Union Efforts in Mission Work.

A special committee of the board, after careful and long deliberation, made a report in reference to the board's attitude toward union work on the foreign fields which was unanimously adopted by the board and incorporated in its annual report. The findings of this committee which have been adopted as the board's attitude toward union and co-operation in mission work is as follows:

1. This board has not and will not be committed to any compact by which arbitrary territorial boundaries or divisions are fixed for its mission operations.
2. We cannot subscribe to any agreement providing for an interchange of church letters contrary to recognized customs among Southern Baptists.
3. This board will not engage in any form of

co-operation, hospital, publication, educational or other missionary activities which is not fully reported, to the convention and which does not meet the approval of the convention under the auspices of which it operates and the instruction to which it is subject.

In a word, we will seek to foster a policy abroad which is consistent with the denominational policy at home.

The above is a bare outline of a full and most interesting report made by this committee.

Literature Department.

Under this department the Foreign Mission Journal, tracts and leaflets, the Pastor's Bulletin, the denominational press and the Southern Missionary News Bureau are channels through which the board has sought to send out full information of the work at home and abroad throughout the year. A special committee was appointed as directed by the convention in Houston, to report on the question of consolidating the missionary magazines. The board adopted the main recommendations of this special committee and it will constitute an item of great interest when the report is presented to the convention.

Educational Department.

This department has sent out vast quantities of mission books, has been instrumental in the organization of great numbers of mission study classes in churches, Sunday Schools, young people's societies, missionary societies and our schools and colleges.

Judson Centennial.

One of the most thrilling items of the report is the triumphant success of the Judson Centennial Movement. More than \$1,250,000 for this fund has been subscribed. This announcement will bring unspeakable joy to the missionaries who are in sore need of the equipment which is provided by this fund.

Need of Missionaries.

The report closed with a detailed statement of the need of reinforcements in our various missions. There is definite and specific need in the work already organized for 156 new missionaries. Great numbers of our best equipped young men and women are ready to be sent out. It is of vital importance that we reinforce the missionaries who are overburdened and breaking down under the strain of trying to meet the vast needs and opportunities which confront them. How long will the needy places and the volunteers have to wait for Southern Baptists to give the money with which to send them out?

HATTIESBURG ENCAMPMENT.

It has been stated that the encampment will be held July 16-23. Speakers were booked for July 23-30. Hence this last named date will be used.

The program goes to the printer this week and will be out in ten days. It contains the names of Edwin M. Poteat, for the first two days. Henry Alfred Porter will appear Tuesday, through Friday. Kerr Boyce Tupper, D. D., LL. D., of Philadelphia, will conduct sunset services from Sunday through Friday, and will fill popular hours Saturday and Sunday. E. S. P'Pool will conduct the sunset services the last two days in Dr. Tupper's place.

Flake, Gyr, Holcomb, Mrs. George W. Riley and Miss Tiller will do work in their respective lines throughout the week.

Rev. George Connerly and Dr. J. B. Lawrence will have charge of foreign and State mission work, the former teaching a class during the entire week.

The normal course will be taught by the following well known teachers: N. R. Drummond, Columbia, Book I; E. D. Solomon, Meridian, Book II; J. L. Johnson, Woman's College, Book III; Prof. W. I. Thames, Normal College, Book IV; Harvey Beauchamp, Dallas, Texas, Book V;

Dr. Jno. T. Christian, Book VI; Dr. E. E. Dudley, Book VII; Dr. Zeno Wall, Book VIII.

No pastor is expected to hold meetings during the time of this encampment. The engagement of the speakers and workers fixed the dates of the meeting and everybody is urged to govern themselves accordingly.

Date—July 23-30, inclusive.

N. R. McCULLOUGH.

BLUE MOUNTAIN BREEZES.

We go out of the regular session into the normal, and out of the normal into the encampment. The encampment dates are July 2nd to 9th. The program will be out soon, and it will be a good one.

The normal opens May 23rd and closes June 30th. All arrangements for the renewal of licenses, the granting of license, both regular and professional, will be provided just as in all the other state normals.

The Mississippi Heights Academy has just closed a very successful and a very useful session. President J. E. Brown is enthusiastic over the past history and the future prospects of "The Heights." Is there a better boys' training school anywhere than the Mississippi Heights Academy? Where? "I am from Missouri! I shall have to be shown." I have my boy there and I know! I expect to keep him there until he has finished Prof. Brown's course of study.

Blue Mountain College has had a delightful session. We close Friday, May 19th. Dr. Chas. S. Gardner, of Louisville, Ky., will deliver the baccalaureate address. The graduates are as follows: Ellie Beaty, Blue Mountain; Estelle Bolls, Leland; Regina Chastain, Mexico; Susie Cooper, Texas; Vera Cooper, Utica; Julia Lee Godwin, Blue Mountain; Lucy Griffith, Vicksburg; Bessie Lee Hardy, Bellefontaine; Ruby Henderson, Lyon; Lottie Maffett, Pontotoc; Sadie Lee Parks, Sherman; Corinne Pearson, Tennessee; May Ritch, Pheba; Wilma Simmons, Pontotoc; Reba Turner, Magee; Fannie Underwood, Terry; Fairy Winborn, Blue Mountain; Corinne Winter, Houston.

Certificates in domestic science will be taken by Mrs. Maggie Goodwin, Arkansas; Katie Sue Godwin, Blue Mountain; Bettie Heard, Indianola.

We wish to send new catalogues to those who ought to have them.

Cordially,
W. T. LOWREY.

SEMINARY COMMENCEMENT EXERCISES.

The program for the commencement exercises of the Southern Baptist Theological Seminary is as follows:

Baccalaureate Sermon—Sunday, May 28, 8 p. m., in Fourth avenue Baptist church, by Rev. Dr. Curtis Lee Laws, Editor Watchman-Examiner, New York City.

Missionary Address—Monday, May 29, 10:30 a. m., in chapel, Norton Hall, by Rev. Arthur H. Gordon, D. D., of Atlanta, Ga.

Alumni Address—Tuesday, May 30, 10:30 a. m., in chapel, Norton Hall, by Prof. W. R. Culom, Th. D., Wake Forest, N. C.

Graduating Exercises, Conferring Degrees, etc.—Tuesday, May 30, 8 p. m., in Fourth avenue Baptist church.

Yours fraternally,
E. Y. MULLINS, President.

In the work of soul winning, the greatest work any man can do, the work which stood first with our Lord Jesus and stands first in His program for today, there is a tendency to pass this up to the pastor and for him to pass it up to the evangelist. This, like a canker worm, eats at the very root of Christianity. It would shock many a church member if he has any sensitiveness left, to answer the question, How long since he led a lost one to Jesus? There is nothing so well suited to keep one in the best spiritual condition as to be ready to save a lost soul, and nothing that fits one to rescue the perishing like a healthy, vigorous spiritual life.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.

MISS FANNIE TRAYLOR. Jackson
Young People's Leader.

MISS MARY RATLIFF. Raymond
College Correspondent.

MISS M. M. LACKEY. Jackson
Corresponding Secretary-Treasurer.

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A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

The great convention is on in Asheville as you read this.

Your secretaries have not waited till after the convention to start work for the new quarter, but have busied themselves this week getting out letters to each society, calling special attention to this quarter's work: Training School funds, Margaret fund, Bible fund and ministerial education.

Instead of making a separate apportionment for each, all were included in one figure, and will be divided here in the office. We trust that each society will respond promptly at the end of the quarter.

At the State Convention in Hattiesburg in November last, we as a sisterhood pledged ourselves to see that The Baptist Record was subscribed for, and read in each Baptist home.

Sisters, have we all been faithful to the pledge? Sometimes I fear we have forgotten, in the multitude of other things, to remember this very important promise.

Just recently your secretary has had cause to fear that a number of our sisters have not seen copies of The Record, especially during the months of March and April.

Speak unto the children of Israel, that they go forward.—Ex. 14:15.

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.—Lk. 19:62.

"Be truthful, be steadfast, whatever betide thee, Only one thing do thou ask of the Lord— Grace to go forward wherever He guide thee, Simply believing the truth of His Word."

"The soul ceases to weary itself with planning and foreseeing, giving itself up to God's Holy Spirit within, and to the teachings of His providence without. He is not ever fretting as to his progress, or looking backward to see how far he is getting on; rather he goes steadily on, and makes all the more progress, because it is unconscious."

"If he falls, he humbles himself, but gets up at once and goes on with renewed earnestness."

Baltimore, Md., May 5, 1916.

Dear Friend in the Council:

On Monday night when I knew the totals of the year's statistical report, and thought of how hard our council members had worked to make the truly wonderful record for the Standard of Excellence and new organizations, the prayer and tears of gratitude sprang simultaneously. These records will make the new year so much easier and the increased opportunities and responsibilities will but add to the zeal and interest. From my heart I do thank each of you and rejoice with you as you face the new year.

At Asheville much emphasis will, I believe, be laid upon enlistment and if so we shall doubtless plan for an enlistment campaign with a

special "Enlistment Day." For this day we shall want to publish a program in Royal Service. Will you not send into this office by June 15 any suggestions which you may have for the enlistment campaign and program?

Rejoicing that so many of our members are planning to be at Asheville and assuring you that we shall miss each absent one, I am,

Your friend,

KATHLEEN MALLORY.

Exemplification of Genuine Personal Service.

A beautiful life of personal service was brought to a close Saturday, January 22, 1916, at the little town of Utica, when the warm heart of Mrs. Z. Wardlaw ceased to beat and her redeemed spirit returned to the One who said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

At the sweet burial service which was held in the Utica Baptist church, where she has been so long a member, her pastor said he would give this Scripture as a better picture of her life than any that his words could paint.

The pastor of the Methodist church said that the next morning after he and his family moved to Utica they heard a knock at the door and when it was opened a servant presented a waiter of breakfast from Mrs. Wardlaw, saying she knew they had not had time to be prepared to get breakfast for themselves and hoped they would accept this from her. He said he had always found her doing neighborly kindnesses and ministering to the poor, not only of her own race, but reaching out beyond it to the negroes of the community; many of them since her illness had testified how she had sent them all the food they had eaten during their sickness, and one family said they would have starved, but for her, at a time when they were all sick. So many colored people came to ask if they might not attend the funeral services, because she had shown them kindness, that the Sunday School room was opened for their benefit and they filled the room; sincere mourners because she who had ministered unto them had been taken away.

The pastor of the Christian church said that during his ministry he had often seen a lone wreath upon the casket of the poor and when the question was asked whence it came, the reply would always be, "Mrs. Wardlaw sent it."

Friends filled her sick room with gifts and flowers and her last resting place was made beautiful with the roses, lilies, carnations, narcissus, violets, daffodils, hyacinths and ferns that she so loved in life. Even her grave was lined, by loving hands, with white and festooned with the evergreen ivy of remembrance and white hyacinths of purity.

A lady who brought an offering said that she remarked in the presence of her little girl that she wished she had money enough to buy all the flowers she wanted for Mrs. Wardlaw, because she had been so kind to her. The little one replied, "Mamma, take my two dollars and buy some; I loved her, too." And so the little children who loved her dropped evergreen wreaths into her grave, for in their hearts will always linger the memory of her who always had time to make the children happy. May all who knew and loved her be constrained to follow her example of a long life of sweet personal service to high and low, rich and poor, black and white, alike, in the Master's name.

C. C.

Program for W. M. U. Meeting in Gulf Coast Association at Biloxi, Friday Afternoon, April 28, 1916.

Devotional Exercises—Mrs. T. J. Wright.

1. Planning for the Local Meeting—Mrs. R. L. Gillon.

2. How to Get Most Good from Royal Service—Moss Point.
3. Letting Other Things Interfere with Our Attending the Society—Mrs. W. C. Grace.
4. Good Derived from Mission Study Classes—Pascagoula.
5. Song—Biloxi.
6. How to Get the Most Good from Weeks of Prayer—Mrs. J. H. Mathews.
7. Some Definite Terms of Personal Service—Biloxi.
8. Christian Patriotism—Mrs. Leila Cowling.

Baptist Student Missionary Movement Conference, Ridgecrest, N. C.

PROGRAM.

June 6.

Address—The Baptist Student Missionary Movement.

Address—The Responsibility and Opportunity of Baptists.

Daily Program, June 7 to 10—Morning Sessions.

7:00 a. m.—Morning Watch (voluntary).

7:30 a. m.—Breakfast.

8:30 a. m.—Study Classes.

9:20 a. m.—Intermission, 10 minutes.

9:30 a. m.—Round Tables on Life Service.

10:20 a. m.—Intermission, 10 minutes.

10:30 a. m.—Study Classes.

11:20 a. m.—Devotional Service.

11:30 a. m.—Address.

12:30 p. m.—Benediction.

1:00 p. m.—Dinner.

Afternoon Sessions.

Recreation—games, athletics, hikes to the hills, other excursions and diversions.

6:30 p. m.—Supper.

Evening Sessions.

7:15 p. m.—Twilight; Praise and Prayer.

7:25 p. m.—Open Conference on Life Service.

8:15 p. m.—Devotional.

8:30 p. m.—Address.

9:15 p. m.—Benediction.

Program for Sunday, June 11.

Sunrise Prayer Meeting (voluntary).

9:00 a. m.—Devotional.

9:15 a. m.—What Should the Sunday School Mean to Students.

What Can We Do in the Sunday School as a Student.

What Can We Do in the Sunday School After Graduation.

(10 minutes open conference, 25 minutes discussion on each topic.)

10:50 a. m.—Intermission, 10 minutes.

11:00 a. m.—Song Service.

11:15 a. m.—Sermon.

Afternoon.

3:00 to 5:00 p. m.—Private Personal Conferences arranged with Leaders (engagements to be made by management.)

And group meetings as desired.

6:00 p. m.—Twilight Service.

Books for Study Classes.

Foreign Missions—

Judson, the Pioneer, by Hull, 15 chapters.

Handbook of Comparative Religion, by Kellogg, 8 chapters.

Missions in The Plan of The Ages, by Carver, first 9 chapters.

(\$1.00 through Carver.)

Home Missions—

Baptist Missions in the South, by Masters.

Doctrinal—

Baptist Doctrines, by Wallace.

The Doctrines of Our Faith, by Dargan.

Church Life—

Training in the Baptist Spirit, by Van Ness.

Training in Church Membership, by Van Ness.

ARCH C. CREE,
Chairman Program Committee.

In giving Pastor C. C. Pugh an automobile, the church at Hazlehurst said, "It will do its work without * * * tiring." That must be a fine car. Most of them are always needing "tiring."

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Spring sickness comes in some degree to every man, woman and child in our climate.

It is that run-down condition of the system that results from impure, impoverished, devitalized blood.

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The best way to treat spring sickness is to take Hood's Sarsaparilla. This old reliable family medicine purifies, enriches and revitalizes the blood. It is an all-the-year-round alternative and tonic, and is absolutely the best Spring medicine.

Get your blood in good condition at once—now. Delay may be dangerous. Ask your druggist for Hood's Sarsaparilla, and insist on having it, for nothing else can take its place.

A YEAR OF HOME MISSIONS.

Victor I. Masters, Editor of Publications.

For a number of years different editors have requested us to prepare a brief epitome of the most significant things in connection with the closing year's work of the Home Board and send it to them. In accordance with this custom, I am sending this brief statement for the consideration of the editor.

It has been the most notable year in our history in the number of baptisms. There has also been a large emphasis on educational and development work. Over against this it is to be noted that our total receipts are \$370,590, or about \$18,000 less than last year. This statement does not include supplemental receipts to the amount of nearly \$20,000.

Notwithstanding this small decline in gifts, the Home Board is greatly rejoiced at being able to report the greatest year's work it has ever reported in its history. The baptisms number 43,700, an increase of more than 5,000 over the preceding year. If we count out the proportion of baptisms credited to co-operative agencies the Home Board yet reports 28,600 baptisms creditable directly to its activities. In other words, baptisms of the Home Board, exclusive of co-operative credits, are nearly three times as many as has ever been reported by any other Home Mission Board in America, the largest report of which we can find a record being that of the Home Mission Society of last year, which, including the co-operative results was 10,823.

Much as the Home Board rejoices in its having been able to report without a debt during most of the recent years, is there not food for congratulation and thanksgiving in the unparalleled results in soul winning which our board is able to show, to more than offset the slight decrease in receipts for this year? Is it not possible to measure our successes too exclusively by monetary receipts? The Home Board rejoices that with some smaller receipts, it has a gain in the number of baptisms of about 13 per cent.

The different departments of the work of the board have shown satisfactory results. In the church building department the increase has been \$101,610, though the work has been pressed quietly by only a single worker. The memorial funds have

proven very popular. The W. M. U. has decided to put \$325,000 of the church building fund in their budget, which means that this amount will be raised by them. Texas, Oklahoma, North Carolina, South Carolina and Florida have also put the work in their state budgets.

The evangelistic department of the Home Mission Board is by far the greatest denominational agency of its kind in the world. Certain other denominations in America have an evangelistic work under their Home Board, but not one of these seems to have anything more than a skeleton organization for this service. It is a notable achievement that Baptists who more than all others are democratic, yet have first arrived at effective organization in soul winning. The department engages the time of twenty-five evangelists, three of whom are negroes. The negro work has proven wonderfully successful and is popular with the race. However, the work among the white churches has been far more successful than ever before. The baptisms among the whites this year total almost exactly the same number as the total among whites and negroes last year.

The publicity department of the board has done the greatest work this year in its history. In fact, this department has found itself more and more doing the work of an educational department, as well as that of an editorial and publicity service. The new book, "Baptist Missions in the South," has developed a wonderful and gratifying popularity, being used in many study classes in the churches and also has been adopted by each of the theological seminaries at Louisville and Fort Worth.

The publicity department has furnished many articles for the denominational press, supplied and edited twenty up-to-date tracts which have been circulated in the quantity of 5,200,000 pages, supplied charts, home mission stereopticon slides, etc., conducted mission study institutes, and written thousands of letters of informational and educational character in response to requests, and under the direction of the corresponding secretary has sent out thousands of letters to leaders throughout the South. In addition the editor of publications has where necessary done field work for the board attending conventions, etc. The publicity department of the Home Mission Board has grown to render a service far broader and more extensive than is generally understood.

Mountain mission schools this year report nothing spectacular, but are continuing to do their great and useful work in an entirely satisfactory way. Thirty-four in number with 177 teachers and 5,300 students. These schools have since their beginning sent out 350 preachers, 200 lawyers, 225 doctors, 30 nurses, 30 missionaries, 3,500 public school teachers, 900 merchants, 40 for work in banks and 18 members of the legislature. Less spectacular, perhaps less impressive in our popular thought, but even of more immense significance to the transformation and enlargement of lives in a large section of our civilization are the thousands of highland boys and girls who have returned to their own homes, where their quiet and un-

heralded influence in church, home and community is all the while leavening the lump and making mightily for the enlargement and betterment of our 4,000,000 mountaineers and their beautiful country.

The enlistment work of the Home Board in co-operation with various State Boards has been in operation for only three years. During the first two an enlistment secretary was engaged to put in operation the varied and helpful activities involved in the service. During the last year, however, this work has been under the direct charge of the corresponding secretary. Preponderance of rural churches and the sad lack of enlistment which has resulted from inadequate opportunities for preaching and pastoral instruction has made the work of enlistment mainly a service for country churches, though the work is needed in many town and city churches.

During the past year an average number of fifteen field workers has been engaged in eight states. Among the results attained by these pastoral and church helpers are \$48,000 additions in gifts to all objects among the churches added, of which \$16,000 was for pastors' salary, \$20,000 for missions and benevolence. These workers held 2,665 institutes. Through their efforts about sixty churches increased the number of preaching services. Subscriptions to the amount of \$56,000 were raised for pastors' salary and \$25,000 for missions. It is distinctly an educational service and the results shown imperfectly by the above figures will be seen more clearly as the years go by.

The co-operative work of the board in the various states has been successful. In this service the board has spent about \$120,000. Many brethren in various states are unaware how much aid the Home Board is giving through co-operative service with the State Board within their own bounds. As a great conservative and unifying force, nothing has been so powerful as this co-operative work.

In Panama the work has taken on more of permanency. An admirable house of worship is being erected near the Pacific terminus in the canal. In Cuba, Superintendent M. N. McCall and his valiant group of native missionaries and American helpers have done a great work this year. The growth has not been spectacular, but the solidity and strength with which our superintendent and his co-laborers have laid the foundations is giving the work among the Cuban people a work which is wholesome and blessed in the extreme.

Though the board has a debt of about \$73,000, the outlook is distinctly bright. There is no ground for impatience, but much for hope, cheer and gratitude. The Lord has

The Convention Normal Course

Book 1. "The New Convention Normal Manual" (Spilman, Leavell, Burroughs); cloth, 50 cents; paper, 35 cents.

Book 2. "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 3. "Talks With the Training Class" (Slattery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

"Doctrinal Outlines," 25 cents; is prepared as a guide for those undertaking to teach either of these books.

Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

Books may be studied individually or in class. Begin at any time. Send for "The Convention System of Teacher Training," by Educational Secretary P. E. Burroughs; 25 cents.

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graciously blessed us and blessed the work of our hands. Whenever apportionments are made a given percentage is assigned to given objects. Manifestly it is desirable that a percentage of time and attention be given to the several objects fostered by our people, which shall be in proportion to the amount to be raised for each object. A just distribution of emphasis is necessary to the autonomy of the convention and in the interest of all our benevolences. Such at least is the conviction of the Home Board, which rejoices at the great report it is permitted to make in this year 1916, and which feels confident that the denomination is both able and willing without impatience to make proper provision for the first significant debt the board has reported for many, many years.

Home Mission Rooms, Atlanta, Ga.

WIGGINS.

We are feeling good at Wiggins over the fact that we have paid all of our debts, to the very last farthing.

I came here two and a half years ago for half time and found this church in debt and discouraged. In less than one year we moved up to full time, have paid all of our apportionments for missions, together with our debts and have raised the pastor's salary twice. Rejoice with us.

Fraternalty,

O. N. HERRINGTON.

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Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

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Sunday School Lesson

BY A. J. AVEN, LL. D.

THE COUNCIL AT JERUSALEM.

Acts 15:22-33.

Introduction.

In those days of the infancy of the church it was but natural that there should arise some disputes along doctrinal lines. The Jews who believed had been deeply grounded in the doctrines and practices of Judaism, and while they believed on Christ and were faithful followers, yet they were not able at one fell stroke to eliminate prejudices centuries old. On the other hand, the Gentiles who believed knew that they were saved, and enjoying to the fullest their new found salvation, and were taught by experience that Judaism had nothing to do with their salvation. The old distrust which had so long existed between Jew and Gentile asserted itself and so the contention arose. This was a serious crisis which the church was facing and it took careful handling, but as in any group of devout Christians, they went to the right source for guidance and so the matter was settled without any disastrous results, the council having followed the suggestion of James who found a "Thus saith the Lord" for what he had to suggest.

Lesson Teachings.

Messengers to Antioch.—It is interesting to note the general courtesy which the mother church at Jerusalem showed the church at Antioch. They sent members of their own church together with the leading members of the Antioch church. But note the character of the Jerusalem messengers—Judas and Silas, "chief men among the brethren." It is a part of wisdom in selecting representatives to any sort of a church council to select "chief men," that is, men who are known for wisdom and consecration. Too often I fear we are not careful enough in this particular. When men come together for the purpose of discussing the welfare of God's kingdom, there should be but one purpose, namely, that of pleasing God. In selecting two men from the church at Jerusalem and the two visitors, Paul and Barnabas, there was maintained that equality which guarantee a communion of the saints and would cultivate an acquaintance between churches and ministers even at that great distance from each other.

They Wrote Letters.—Note the tone of these letters. They bespeak the humility of the apostles who join the elders, the ordinary ministers in this important commission. Possibly never were men so qualified as were the apostles to assume to themselves monarchical power, yet they took rank with the ordinary Christian in this important matter. It is to the great glory of our faith that every Christian has the same rights as every other Christian connected with him in the management of the church of God. "Their decrees run not 'We, the apostles, Christ's vicars on earth, and pastors of all the churches, as the pope styles himself, and sole

judges in all matters of faith;' but the apostles and elders and brethren, agree in their orders; herein they remember the instructions their Master gave them, 'Be not ye called rabbis; for all ye are brethren.'"

Judaizers Rebuked.—"We have heard—have troubled you." The statement in itself was enough to indicate that those who had been a disturbing element were false teachers and were teaching false doctrine, inasmuch as they were stressing non-essentials. Circumcision and the law of Moses were not the saving efficacy but faith in Christ Jesus.

Paul and Barnabas Commended.—These men who had hazarded their lives for the cause of their Lord and Master were not likely to teach false doctrine. Men would hardly take such extreme risks for the sake of some pet scheme or some pet belief. There must be something in the men of the greatest worth, and so we commend them to your consideration, together with our delegates, Judas and Silas.

Suggestions to Gentiles.—The Gentile converts should abstain from those things which seemed offensive to the Jews. Though not unclean in themselves, yet for the sake of those to whom they were unclean in their thoughts, it were better to abstain. This was a wise suggestion. Leaving off the eating of meats offered to idols was not a difficult thing to do, and by so doing, the minds of the more sensitive would not be offended. This is a good principle to follow in many matters of our lives. We may have many things in mind that in themselves are not harmful, but if others are offended by them, it were better to leave them off. Paul has given good instruction along this line (1 Cor. 8:13).

Effect of the Letter.—"They rejoiced." The people were wonderfully pleased, and this must have been a great consolation to the multitude, for this confirmed them in their freedom from ceremonial law. Not only this, but it saved the future church from these great incumbrances. Religion is free and must be exercised in the freest way if we would reach the high development which it is our privilege to reach. Again in this wise course they maintained the peace of the church at no sacrifice of doctrine. All confusion was dispelled, and the church left to go again on a prosperous course.

Ministers Dismissed.—"After they had tarried there a space." The business having been brought to a successful end these delegates were sent back home at Jerusalem to the apostles there. It is a pity that all church conferences could not be as harmonious as was this one. And great improvement could be brought about were we always as free from selfish purposes as were these brethren. The rule should be always to ask the leadership of the Holy Spirit. And when it is asked we should follow it.

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TRIP NOTES.

It was my joy and privilege to spend Easter Sunday (April 23rd) with Brother J. B. Quin and his good people. He gave us a soul-stirring message from God's Book (Zech. 13:6.) It was good to be there and feel the presence of the Spirit of God.

At the close of the morning sermon, Brother J. C. Rivers, one of the best members of the church, and treasurer of the church building fund, offered a motion that Brother Quin reconsider his resignation as pastor and remain with the church for another year, which was carried by unanimous vote. A rising vote was asked for and every person in the congregation voted—an expression of their love for him and confidence in his leadership, regardless of denominations. A large number from the churches voted.

The new church is nearly completed and a fine work house indeed. The success of the work is due largely to Brethren Quin and Rimes. They hope to get into it by May 14th, first service, and working for 200 in the Sunday School on that day.

Brother Quin will remain with Tybertown as pastor.

Am having a good trip and will be with Brother McKee in a fifth Sunday meeting at Liberty, the 29th and 30th.

Brother Quin is doing a great work at Tybertown and the vote Sunday following his sermon, for him to remain was an inspiring moment when everybody in the house stood. God was moving upon the hearts of the people and God won for His own glory because Quin is needed in Tybertown. He is one of our best leaders and has a great field for service. W. A. CHISHOLM.

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OUTLINES.

Paul's first missionary journey.

Paul and Barnabas called (13:1-2).

Sent out by both church and Holy Spirit (13:3-4a).

1. Embark at Selencia for Cyprus (13:4b).

2. Salamis. Preach in synagogues, John Mark with them (13:5).

3. Paphos. Elymas struck blind at Paul's word. Deputy converted (13:6-12).

4. Perga. John Mark leaves them (13:13).

5. Antioch in Pisidia. Paul reviews Jewish history, preaches death and resurrection of Christ as atonement for sin. Gentiles ask for the gospel (13:42; 13:14-41).

Many Jews seek further light (13:43).

Second Sabbath. Great crowd. Jews reject. They turn to the Gentiles. They are expelled from the city (13:44-50).

6. Iconium. Many Jews and Greeks believe. Because of strife, free to Lystra (13:51; 14:7).

7. Lystra. Cripple healed. People would worship Paul and Silas, but they present Jesus to them to be worshipped (14:8-18). Paul stoned (14:19).

8. Derbe. Preach to many (14:20-21).

9. Return via Lystra, Iconium and Antioch, confirming the disciples (14:21-24).

10. Preached at Perga (14:25).

11. Attalia. Set sail for Antioch (14:25b).

12. Antioch. Make report (14:26-28).

13. Jerusalem council send message to Christians at Antioch, Silas (15:1-29).

14. Christians at Antioch receive message. Paul, Barnabas and Silas remain at Antioch preaching (15:30-35).

Paul's second missionary journey. Antioch. Paul and Barnabas disagree (15:36-40).

1. Paul chooses Silas as helper and passes through Syria and Cilicia (15:41).

2. Perba and Lystra, Timothy

joins them in visiting churches (16:1-15).

3. Pass through Phrygia and Pamphilia. Spirit forbids to preach in Asia (16:6).

4. At Mysia. Spirit forbids them to go to Bythinia (16:7).

5. Goes to Troas where Paul hears the Macedonian cry (16:8-10).

6. Leaving Troas accompanied by Luke. Pass through Samothracia and Neapolis, come to Philippi, where Trydia is converted, sooth-saying girl is healed. Paul and Silas cast into prison, jailor is converted. Here we lose sight of Luke (16:11-40).

7. Amphipolis and Apolonia (17:1).

8. At Thesalonica. Many believe (17:1-9).

Persecution causes Paul and Silas to leave by night (17:10).

9. Berea. Here search the Scriptures and many believe. Strife. Paul leaves (17:13-14; 17:11-12).

10. Athens. Altar to unknown god. Address on Mars Hill (17:15-34).

11. At Corinth abides with Aquila and Priscilla. Makes tents, preaches on the Sabbath (18:1-4). Silas and Timothy join Paul (18:5). Again turns to the Gentiles (18:6-7). Cyprus and others converted (18:8). Vision (18:9-10). Stays eighteen months (18:11). Persecution threatened (18:12-18).

12. Ephesus. Spends short time, leaves Aquila and Priscilla (18:18-21).

13. Lands at Caesarea (18:22).

14. Visits church at Jerusalem at time of feast (18:21-22).

15. Returns to Antioch and spends some time there (18:23a).

T. T. GOOCH.

Dr. W. A. McComb has commenced the work of raising \$200,000 for adding another wing to the Baptist Hospital at Memphis. He made a trip to Sumner and Webb last week and was largely successful. This money is to be raised in Arkansas, Mississippi and Tennessee.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

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THE BAPTIST MEMORIAL HOSPITAL, MEMPHIS, TENN.

By W. A. McComb.

The writer reached Memphis Tuesday night, May 2nd, to begin work with the hospital. Mr. A. E. Jennings, chairman of the executive committee of the hospital, met him at the depot and took him to his home. The next two days were spent in council and getting ready for starting the campaign to raise the money for the new wing of the hospital to cost not less than \$125,000.

On Thursday afternoon when the chairman and the writer left Memphis for the Delta, a few men in Memphis had already subscribed be-

tween \$30,000 and \$40,000, four men giving \$5,000 each. A day was spent in Clarksdale and Lyon in council. Then Saturday was spent in Sumner and Webb in council and canvassing leading men and women and the response was gracious. Saturday afternoon the chairman returned to Memphis. Sunday at 11 a. m. at Sumner and at night at Webb, the writer made his first hospital addresses. It is a great privilege to plead for equipment for suffering humanity. Sumner and Webb go down for over \$10,000, and the first week of the campaign closes with \$50,000 in cash and subscriptions for the new wing of the hospital.

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NEWS IN THE CIRCLE

MARTIN BALL

Pastor D. R. Parker, of Flovala, Ala., has been called to the church at Headland, same State. He will take charge of the new work next Sunday.

Rev. W. H. Brengle has resigned at Harrodsburg, Ky., to accept the care of the First church, Trenton, Mo. He goes to the new field June 1. A year at one place is rather short.

A simultaneous evangelistic campaign is now in progress in Arkansas, under the efficient direction of Evangelistic Secretary Weston Bruner. The campaign starts off well.

Evangelist Weston Bruner says this has been our greatest year. There have been more than 27,000 additions to the churches—20,000 by baptism. Certainly God is honoring this phase of our work.

The First church, Fayetteville, Ark., has called Rev. A. D. Boone, Harrisburg, Ill., to succeed Dr. M. P. Hunt, who goes back to Louisville, Ky. It is thought he will accept.

Rev. C. E. Maddry has resigned as pastor of the Baptist Tabernacle, of Raleigh, N. C., and accepted the University church, Austin, Texas. This is one of the most important and responsible pastorates in Texas.

Prof. B. F. Gabby, of Hickman, Ky., has accepted the position as co-principal in Hall-Woody Institute, of Martin, Tenn. This will give Rev. M. E. Wooldridge more time to visit churches and hold meetings.

Dr. W. A. McComb is working at the problem of raising \$200,000 for another wing to the Baptist Hospital in Memphis. He is encouraged. His visits to Clarksdale, Lyon, Sumner and Webb were quite successful.

Pastor W. A. Wray recently closed a meeting with his church at Sandersville, Ga., in which he did all the preaching. There were fifty-three additions—forty-four by baptism. He is a good pastor and an effective preacher.

Pastor Millard A. Jenkins, of Abilene, Texas, has been on that field five months and had 218 additions. The Sunday School has increased from 400 to 1,000. He conducted his own meeting, doing all the preaching and had 134 additions.

Pastor C. C. Morris, of Bismark, Okla., did the preaching in his church recently in a two week's meeting. There were forty-five additions and the church much revived. Why not pastors hold their own meetings?

Dr. Arthur Couch, of Murfreesboro, Tenn., has accepted the position of educational secretary of Tennessee. He was formerly pastor at Corinth. The needs are great and strong men like Dr. Couch need to take hold of the work.

The meeting at Helena, Ark., conducted by Evangelist Sid Williams, has reached "high water mark." There have been 101 additions to the First church and the meeting still

progressing. Several have joined the Second church.

Evangelist W. M. Anderson recently closed a meeting with the First church, Lavonia, Ga., in which there were eighty-four additions, sixty-two of them by baptism. The meeting was exceedingly helpful to the entire community.

The Baptist Standard urges the importance of hearing our missionaries fresh from the field at our conventions rather than listening to long-winded speeches from men who stay at home. This seems to us to be absolutely right. Give them the most favorable hours and such time as they need.

The Alabama Baptist very sanely states: "It takes a spiritual genius and a saint of more than common calibre to manage the small church with its lack of workers and the loss which comes when the momentum of numbers is lacking." It might have added, "and volume of money is absent."

Rev. J. B. Sellman, of Texas, who has been prominently connected with the Landmark brethren for twelve years, states, in the Baptist Standard, that he has renounced it all and from now on will work with the missionary Baptist Convention. Come on, brethren, we will give you a hearty welcome.

MEETING AT SOUTH SIDE, MERIDIAN.

Brother T. T. Martin and S. L. Raborn held a two weeks' meeting with the South Side (Meridian) church, beginning April 9th, closing April 23rd. There were 120 additions—105 for baptism.

The church is enjoying the highest degree of prosperity within its history under the pastorate of Brother Joe J. Mayfield; the membership is thoroughly united and the future of the church is most promising. The revival did not close with the close of the meeting, but continues. There have been five accessions since. Brother Martin's preaching was of the highest order and was greatly appreciated by overflowing congregations at every service. Brother Raborn is a great singer, but above all is one of the greatest spiritual powers we have ever seen in a meeting.

Fraternally,

C. C. DUNN,

Supt. Sunday School.

A GOOD TIME.

The First Baptist church of Geneva, Ala., has just closed one of the greatest meetings in her history in which the preaching was done by Rev. J. J. Mayfield, of Meridian, Miss.

Prior to Brother Mayfield's coming the church had been engaged for a week in inspiration services in which the preaching was done by Revs. A. T. Sims, C. B. Pilley, C. B. Currie and the writer.

Brother Mayfield reached us on

Mississippi Woman's College

The session closed with enrollment of 270. Next session opens Wednesday, September 20th, 1916. Send \$10 to secure room. Room fees for next session are coming in almost every day. Our graduates receive Professional License to teach in Mississippi. A student who has finished a Standard Eleventh Grade enters our Freshman class by certificate. We have a modern Kindergarten, Primary and Preparatory Grades. Voice, Piano, Violin, Expression, Art, Domestic Science and Teachers' Course. Board, laundry and literary tuition in Boarding Dormitory, \$214. The same in Industrial Home, \$144. Send for beautiful new catalogue. Special care taken of very young girls.

CLAUDE BENNETT,
Vice-President.

J. L. JOHNSON,
President,
Hattiesburg, Miss.

April 24th, fresh from the great victory in his own church in Meridian, and for nine days gave to us as fine a series of sermons as this writer has ever listened to, and he has heard many of the best.

As a result of the meeting one was received by letter and eighteen for baptism. Others have expressed their determination to come in and we expect the number to reach at least twenty-five by next Sunday night. Brother Mayfield greatly endeared himself to our people, and many were hearty in their words of praise of the great work he has done here. We heartily commend him to any Baptist church needing an A-1 revivalist. He would be a miserable failure in any meeting except a Baptist. We are on higher ground and the future "is as bright as the promises of God."

W. E. FENDLEY.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MRS. CONNIE FRANKS.

Mrs. Connie Franks, wife of Martin Franks, Baldwyn, Miss., died on April 4th, after only a few hours of severe illness. Her death, so unexpected, came as a great shock. While bringing unspeakable grief to the devoted husband and loved ones, it did not destroy all sources of comfort. The memories of her beautiful life remain as balm for the bleeding hearts. As a mere child she gave her heart to God, and she was an active worker in her church until her death. She was a loving, tender wife and a fond, sweet mother. She was cheerful and sunshiny in her disposition. Those who knew her best loved her most. Her two bright children—a son and a daughter—are left in the care of their father. May our Heavenly Father watch over him and them.

ONE WHO LOVED HER.

Miss Charline Shinault, of Booneville, was united in marriage, May 5 to Mr. A. B. Shultz, of Memphis. Miss Charline is a granddaughter of Rev. L. R. Burress, of Jonesboro, Ark. The marriage is of much interest to a large circle of friends and relatives. After an extensive bridal tour they will be at home to their friends in Memphis. May heaven's richest blessings attend them.

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CLINTON.

We are now in the new and very handsome home which the church here has just completed for her pastor. It is one of the best homes that I have seen in the entire State. It is large, having six spacious rooms, a large and beautiful reception hall, a bath room, a hallway, and a wide porch on both the north and east sides of the house. The house has handsome mantels and very beautiful electrical fixtures, these being furnished by the women of the church, through their committee, Mesdames Aven and Provine. The home has water works, too. Dr. Provine, the chairman of the building committee, has spared neither time nor means in erecting and beautifying this new church property. He, and the Lord's children here, think there is nothing too good for God's called man and his family. And it is one piece of church property that has met the approval of the entire membership, as far as I know. Everyone is highly pleased with it, and we are delighted with it. It is erected on the lot between Kell's Cottage and the Methodist church. And we sincerely hope that it is the John the Baptist of a new church building. The time is not quite ripe for us to begin the erection of a new church building, but we all recognize that the time is not as far off as it has been.

On last Thursday night, to our utter surprise and delight, the members of the church here, and others, came en masse, and gave us a genuine Baptist pounding. It was abundant, and was done with such cheerfulness and heart. We shall never forget that night. In every place where we have lived we have been received cordially and treated royally, but surely we have never lived anywhere where the beautiful grace of Christian hospitality was more in evidence. This is a great people. Many who have grown large and rich in grace hold membership with us. They love the simple gospel messages, too. The Lord surely has led us to a goodly land. We are happy in our work here. We love our people; they are showing their love for us. Our congregations are large and the interest is deep. And despite our coming late to the field, the church went beyond her apportionments for home and foreign missions. Come to see us in our new home, and pray often for us and the work here. Blessings on you all.

ZENO WALL.

THE SOUTHERN BAPTIST ASSEMBLY.

At Ridgecrest, N. C., June 6 to August 25, 1916.

The eighth annual session of the assembly includes—

The Ridgecrest Summer School.

1. The First Term—July 14-28: A school for Baptist Young People's Union workers, offering instruction in church membership, missions, Baptist Young People's Union methods, the Bible.

2. The Second Term—July 28 to August 11. A school for Sunday School workers, offering instruction in missions, Sunday School adminis-

tration, lesson construction and teaching.

3. The Third Term—August 11-25. A school for ministers and other Christian workers, offering instruction in Old Testament history, New Testament history, Bible doctrines.

The Ridgecrest Summer Conferences.

1. Southern conference of the Baptist Student Missionary Movement of North America—June 6-11.

2. Conference of educators in mountain mission schools—June 16.

3. Conference on missions—July 2-12.

4. Conference on B. Y. P. U. and Sunday School work—July 14-21.

5. Christian workers' conference.

(1) Bible conference—July 23 to August 1.

(2) Pastors' conference—August 1-13.

6. Baptist organized class conference—August 15-18.

7. Music week—August 22-25.

The Program.

During the six weeks' session of the summer school the class room work begins each day at 9 o'clock and continues through three periods of forty minutes each, with an intermission of five minutes between recitations.

The public platform addresses are delivered at 11:15 a. m., daily, and three evenings each week at 8:30 p. m., during July, and 8 p. m. during August.

The afternoons are open for special conferences, rest, recreation and study.

Transportation.

Ridgecrest is located on the Southern Railway, eighteen miles east of Asheville, and is 536 feet higher than that city. Eight passenger trains between that city and Salisbury stop in the grounds daily; seven of these trains arrive at Ridgecrest between 7 a. m. and 7:30 p. m.

Regular season tickets at reduced rates are on sale to Ridgecrest every day during the summer. For the conferences and the summer school, special round trip tickets at a lower rate than the season ticket, good for seventeen days from date of sale, are available from all points in the South. The dates on which these tickets are on sale are June 5, 6, 15, 16, 26, 27, 29, 30; July 6, 7, 13, 14, 20, 21, 28; August 1, 4, 14, 15, 22.

Expense.

The expenses of the assembly are provided by voluntary contributions. While no charge is made for any of the work offered it is expected that

each person coming to the grounds during the summer make a contribution to the work. The amounts given have varied from \$1 to \$50.

Board may be had in the various hotels and boarding houses at prices ranging from \$8 to \$15 per week.

Additional Information.

For information as to

(1) The Southern Conference of the Baptist Student Missionary Movement of North America, write Rev. C. T. Ball, D. D., Fort Worth, Texas, acting secretary of the movement.

(2) The conference of educators in mountain mission schools, write Rev. A. E. Brown, D. D., Asheville, N. C., superintendent of the department of mountain missions and schools of the Home Mission Board of the Southern Baptist Convention.

(3) The Ridgecrest Summer School, the conferences, program, list of boarding places, etc., write

B. W. SPILMAN, Secretary.
Ridgecrest, N. C.

It is about time that those who are so enthusiastic and assured about the proposed union of the various evangelical denominations came to understand the difficulties to be encountered not simply this year, but in future years. They should particularly understand the Baptist position and recognize the height and breadth of the barrier lying directly across the path. They should understand that there is a very large proportion of the Christian world which does not believe in and will not practice the baptism (or rantism) of infants. There have always been such people, and there is reason for believing that there always will be. On the other hand, there is a great multitude of those who believe in and practice such "baptism." How is it possible to bring these two classes together in a common church, or denominational fold? There is no reason for believ-

ing that the Presbyterians, the Episcopalians, the Lutherans, the Methodists, the United Brethren, or any other of the pedobaptist sects are going to give up the practice, nor is there any probability that those who oppose such a practice are to speedily disappear from the earth. — Watchman-Examiner.

It is not a matter for this generation alone. It cannot now be settled for all time. The causes which have been operating to introduce and perpetuate the practice of infant baptism, are still operative and will continue to operate. In like manner the causes which have led to the protest against and the repudiation of infant baptism are still in operation and are likely to continue to operate for generations to come. If all those who reject infant baptism were to be removed from earth, or absorbed into the other denominations today, only a month would be required for the production of a new protest and a renewed separation to go on again indefinitely. We have been told quite recently that the Presbyterian church will consent to no union which involves the renunciation of infant baptism, and there is reason for believing that the same holds true of the other denominations, named. How then is it possible to unite those who so widely and so conscientiously differ? The difference between pedobaptists and anti-pedobaptists is irreconcilable, and however much the two parties may affiliate with each other and love each other, they cannot be fused in the same organizations. The best they can do is to agree to disagree. — Watchman-Examiner.

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Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to G. S. Dobbins, New Albany, Miss.

GOOD DEEDS REWARDED FROM ABOVE.

Miss Ora Fleming, Durant Senior Union.

It is inherent nature to enjoy and even expect expression of appreciation from the inner self, and from those who see and feel the results of worthy acts, but the Christian, growing toward Christ, does well to seriously contemplate only the hope of reward which is promised in heaven to those whose "works do follow them there."

To many, salvation and rewards mean the same thing, but there is a clear distinction made by our Savior. "I give unto them eternal life and they shall never perish" (Jno. 10:28) opens the door of heaven to all who will accept Him; the entrance is absolutely an unmerited gift, and depends on the Savior. "Lay up for yourselves treasures in heaven" (Matt. 6:20) makes clear that the treasures depend on the individual.

Paul in his concise, logical way makes the distinction in Eph. 2:8-9, "By grace are ye saved and that not of yourselves; it is the gift of God; not of works, lest any man should boast," and again in 1 Cor. 3:8, "Each man shall receive his own reward according to his own labor." But by rewards for service, God's Word does not mean God's blessings on the faithful Christians in this life. Jesus told the Pharisees that when they had made a dinner or a supper not to invite the neighbors, kinsman or rich folks, those who would be able to repay the hospitality, but bid the poor, the maimed, the crippled and blind to come, and they would receive the recompense "at the resurrection of the just" (Luke 14:15).

If each one shall receive rewards according to "his own labors," then there will surely be a difference in the rewards, because no two people ever serve God in just the same degree of faithfulness. We have proof of that conclusion, besides the common sense of it. Paul teaches it in 1 Cor., third chapter, in the illustration of building houses out of different materials. Jesus Christ is the only foundation on which to build. Let every man take heed what he buildeth thereon. If he build of gold, silver, costly stones, wood, hay, stubble, the works shall be made manifest, shall be tested by fire, and if any works shall stand the builder shall be rewarded; if any burned the builder shall suffer loss; but he himself shall be saved as though by fire.

Some may think to be saved will be enough, and it is not worth while to consider any further blessing. But Paul says he whose works shall be burned, but he himself saved, shall suffer a great loss. "What shall a man be profited if he shall gain the whole world and forfeit his life?" not his soul—his life. Shall he, after his soul is saved, lose his rewards trying to save his life, or gain his rewards in losing his life, in

good deeds for his Savior's sake? Even a material estimate can be placed on the loss of the one who will be saved, "Yet though as by fire." Jesus said that the rewards men are losing are more than "the whole world." "If any man's works abide which he hath built thereupon he shall receive a reward" (1 Cor. 3:14).

Who is the accountant of these records that are being made every day, every minute? Will each depositor get full credit for what he has done—his own labor? Will the poor widow of today who casts in her two mites, receive the same commendation and reward as did she in the treasury when the Lord stood by? Yes; Jesus says, "Behold I come quickly and my reward is with me, to give each one according to his own labor" (Rev. 22:12). So with God as the provider, and Jesus as the rewarder, the wealthy, the mighty, the renowned who serve faithfully shall receive their rewards, but not only these, for the poor, the weak, the obscure, the ignorant, who serve faithfully shall receive equally as great rewards, and if they have been more faithful, however small their spheres, they shall receive even greater rewards. All over the world, by the millions, there are graves where lie sleeping the bodies of those who, because they were redeemed, gave their lives in service. They went to their graves, their praises unsung by the world, many never realizing that there were rewards for them, simply rejoicing in their salvation through Him who loved them and gave Himself for them.

"The desert rose tho' never seen by man
Is nurtured with a care divinely good,

The ocean pearl, tho' 'neath the rolling main,
Is ever brilliant in the eye of God.

"Think not thy worth and works are all unknown

Because no partial pensman paint thy praise,

Man may not see nor care, but God will own

Thy worth and works, thy thoughts and deeds and way."

The objection that the teaching of rewards in heaven makes Christianity too matter-of-fact is not based on Scripture as we have seen; neither is the objection well taken that to teach men to aim to have rewards in heaven is appealing to a wrong motive, will destroy the motive of love. Rather it should be an incentive to greater love. A father gives his son, who isn't yet of age, a fine farm, that arouses the boy's affection; the father tells the boy that, though not of age, he may have the full reward of his labor on the farm. Surely he would be an unnatural son, should he love his father less for his generosity.

But God makes one limitation in rewarding good deeds. "Take heed

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OLD FOLKS SAVED FROM SUFFERING

Mrs. Mary A. Dean, Taunton, Mass., in her 87th year, says, "I thought I was beyond the reach of medicine, but Foley Kidney Pills have proven most beneficial in my case."

Mr. Sam A. Hoover, High Point, N. C., writes, "My kidney trouble was worse at night and I had to get up from five to seven times. Now I do not have to get up at night, and consider myself in a truly normal condition, which I attribute to Foley Kidney Pills, as I have taken nothing else."

Mrs. M. A. Bridges, Robinson, Mass., says, "I suffered from kidney ailments for two years. I commenced taking Foley Kidney Pills ten months ago, and though I am 61 years of age, I feel like a 16-year-old girl."

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that you do not your righteousness before men to be seen of them" (Matt. 6:1.)

There may be good deeds done that will not be rewarded in heaven, for if the redeemed do righteous acts in order to obtain glory here that will be the only recognition they will receive. God rewards according to the motive prompting the act.

Then there is one more blessed thought in regard to heavenly rewards. Paul says, "Though I am free from all men, yet I made myself servant unto all that I might gain the more." There are rewards for those who deny themselves of comforts and privileges that others may be won. With the coppers in a foreign mission envelope from an orphan newsboy was a note "Starved a meal to give a meal." A Christian Chinaman sold himself to some mine owners that he might go down in the mines and while working attempt to lead his fellow men to Christ. The newsboy and the Chinaman ran in the race, they will receive prizes.

How good God is to say "If any man's works abide he hath built thereon, he shall receive a reward; if any man's works shall be burned he shall suffer loss; but he himself shall be saved as through fire" (1 Cor. 3:14).

As Daniel of old said to Nebuchadnezzar's offer of gifts and rewards, "Let thy gift be to thyself—I value it not." So let us despise worldly gifts and trust God for His rewards in comparison of which all this world can bestow is mere trash and trifle.

THE ELEMENTARY DEPARTMENT.

Miss Minnie Brown, Pontotoc.

Last week I attempted to show the fundamental importance of teaching properly the Word of God to the children of the primary department, and of making on their impressionable young lives the right religious impressions. As an approach to the actual organized work of the department, we saw something of the plan and value of the cradle roll.

During their three years of enlistment in the cradle roll these little ones have learned to love the place where they can go on Sunday morning. At the end of the third year they are ready to be promoted to the main department. Even before the regular age of promotion some of them will come to Sunday School and learn the sweet songs and stories of Jesus' love that we have so simply arranged in the graded lessons that the hearts of the tiny ones thrill as they hear them. Their little hearts respond readily to the lessons told them in the two years of the beginner's classes, till step by step they come to grasp the thought of the Heavenly Father's care, and feel in their own little way love and gratitude, realizing that God's greatest gift was Jesus.

Some years ago a prominent primary teacher said, "The primary class is the place where the little ones are to be fed with spiritual food." The greatest care is to be taken in preparing that food. The lesson to be prepared must be broken up into little pieces—tough portions are to be set aside, while ten-

der, digestible bits will be received with pleasure and advantage by the child.

Teachers are constantly wanting to know what is the best method of preparing God's Word so that it can be properly received into young minds and hearts. Thoughtless persons imagine this to be an easy task, but experienced teachers realize this to be the most difficult in the line of religious instruction. Yet in this advanced age of child study we sometimes hear a person say, "I haven't the time to prepare lessons for an adult class, but I should like to teach a primary class, because that does not require preparation."

There are others who imagine that a hurried glance at the lesson on Sunday morning will give ample preparation. To all such I would speak an earnest word. Do you fully realize the significance of the truths you are required to impart? They are the most important ever committed to man. These "wonderful words of life" are to be impressed by you upon the plastic mind of the child. Do not think that the preparation for such a task can be lightly, thoughtlessly and hurriedly accomplished. In truth, you need more study, more light, more of the Holy Spirit, than are required by teachers of adult classes.

Permit me to suggest four points that have been helpful to me in my preparation: (1) For whom should we prepare? (2) Why should we prepare? (3) What should we prepare? (4) How should we prepare?

We should know the little minds for which we prepare, be familiar with their wants, see them in their homes, ascertain their daily trials and temptations. Then we can prepare the lessons to suit their needs. We must learn the "why" of our work on our knees before God, the "what" of the teaching from the Bible, and the "how" from our own common sense and the experience of others.

Miss Wheelock tells a story of a little boy who reached up to take something from his mother's dressing table. "No, no," said the mother, "you cannot have that; it is for grown-up people." The little boy looked into his mother's face in a pathetic sort of way and said, "Isn't there any little boy end to it?" Now in every truth there is a little boy end to it, and if you give your boy the right end of truth—the "little boy end"—he will take hold of it and keep it. If you make this end pointed he will get hold of it better. Unless you see what the end is you want to give him, he will not see and grasp it.

Let us next week look further into the teaching of these children as they advance from the cradle roll through the two years of beginner's work, and the three years of the primary department.

BROOKHAVEN MEETING.

Brother H. L. Martin, of Indiana, came on April 2nd to be with us in a three weeks' meeting. The pastor had previously announced that he believed the Lord was directing the choice of a man to assist in the meeting, and after Brother Martin had preached his first sermon, our people

were convinced that the pastor was right. We have received the greatest spiritual uplift, no doubt, in the history of our church. The services were all largely attended. The morning services were veritable fountains of spiritual refreshing. The evening sermons of the preacher brought the gospel appeal with great power to his hearers, yet with a tenderness and winsomeness that glorified his message with the glory of the risen Savior.

It is a delight to a visiting preacher to assist in a meeting where the pastor has such command of the situation, and whose leadership counts for so much among his people as does that of our pastor. That "committee of one hundred" which the pastor had enrolled as helpers before the meeting began proved to be the means by which the influence of the meeting was made to touch practically every life in the community. The pastor thinks of making the committee permanent.

The additions to the church as a result of the meeting at this writing number seventy. The meeting has closed but the results will follow.

As a church, both pastor and people, we will cherish the memory of Brother Martin's work among us, and will follow him with our prayers. "He drew us with the cords of love, and thus he bound us to him."

NELSON T. TULL.

Rev. T. C. Gardner goes from Marshall to Dallas, Texas, and takes up the work of state secretary of the B. Y. P. U. A fine field for a young man to work!

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PERKINSTON.

This is the location of the Harrison County Agricultural High School. I have only to mention the fact that Prof. J. A. Huff, formerly of Forest, Miss., has been its principal for four years, to say that this is one of the best schools of its kind in the State. Our meeting of days began here Sunday, April 23rd, and continued for seven days. The pastor did the preaching until Tuesday evening, when Dr. R. L. Gillon, of Gulfport, came and, though just recovering from an attack of la grippe, did the preaching through the remainder of the meeting. Dr. Gillon is one of our very best preachers. His eloquent description of the power of a Christian life of purity and devotion, and his almost irresistible appeals to the unaved for decision for Christ and righteousness, stirred our hearts to consecrated effort, and caused the unaved to think of their ways and turn their feet unto the testimonies of the Lord. There were over fifty professions of faith. Among all those who made professions were students in the Agricultural High School which will close soon, and they will go to their home communities and we trust will unite with their home churches. But, notwithstanding the nearness of vacation, fifteen boarding students of the Agricultural High School were baptized into the fellowship of the Perkinston Baptist church. There were five others baptized also, making twenty in all. Three gave their names to be turned

over to the Methodist pastors of their home churches, and two for their Presbyterian pastors. We praise God for His great grace in the meeting at Perkinston.

Sincerely,

C. E. BASS.

CLEVELAND.

The congregations of the Cleveland meeting have been very good. Services are being held in the court house because the church is too small to accommodate those who come.

The residents of Cleveland have been very kind during this meeting. Merchants of the town close their places of business every day from 10:45 to 11:45 a. m. The public school adjourned Friday morning in order that the children might attend services. The students from the Agricultural College were special guests Friday night and sang a special selection.

The meeting is under the leadership of Rev. Ben Cox and daughter, Miss Mamie, of Memphis.

SUMRALL MEETING.

I have just closed a splendid meeting with Brother C. M. Morris, of Sumrall, Miss., in which sixty-six were received. The most remarkable thing about the meeting was the large number of men, many of them men of age, that were saved. Perhaps more than fifty of those who joined the church were grown people. The ground had been well followed by the pastor. Morris is one of the finest leaders of music that I know. Besides the regular choir, we had a children's choir of about seventy voices. I greatly enjoyed being with Dr. R. L. Gillon, of Gulfport, in a meeting about a month ago. Before I left he had received forty-nine members. Gillon is the only one of his kind out of captivity. He is a fine preacher, a splendid mixer and he goes a "Hupp-ing" in his car. We needed three weeks instead of twelve days in each place.

E. E. DUDLEY,

Hattiesburg, Miss., Main Street Church.

DEDICATION AT SKENE.

Two years ago I held a meeting in this Delta town in which sixteen were added to the church, thirteen by baptism. There was no Baptist church house but a Methodist brother gave a lot and a building committee was appointed. They called the preacher boy who had held the meeting, but little was done toward building for a year. The next summer Brother L. D. Posey, of Louisiana, assisted in the meeting and twenty-six were added to the church, twenty of them for baptism. The pastor agreed to continue with them provided they would build a church. The work began.

On May 7th the dedication sermon was preached by one of our members, Brother J. J. Turner, a very inspiring sermon on Ps. 16:2. He had prayed for it a long time and rejoiced in this answer to prayer. It was a joy to hear him. The house was filled both morning and evening.

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Not out of "great tribulation," but out of "the great tribulation," will have come the great multitude about whom you read in Revelation 7. Have you thought that this tribulation meant simply such martyrdoms and persecutions as Nero's or the Boxer massacres? Look for the answer.

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day School Times containing one or all three of these stirring and informing articles will be sent to any interested person on receipt of a post card request mentioning this paper and addressed to The Sunday School Times Co., 1031 Walnut St., Philadelphia, Pa.

SOUTH SIDE, MERIDIAN.

Our meeting at South Side, Meridian, is at high water mark. Up to Monday night there were fifty-four additions—forty-five of them by baptism—and the power of God is working as I have never seen before in my life. One man tonight got up before the preaching and began shouting, "Jesus Christ has pardoned my sins," and the entire audience was moved to tears.

T. T. Martin is at his best, and Sam Raborn is just a little above his best. Pray for us that God will give us a complete victory.

J. J. MAYFIELD.

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By JANE FORD



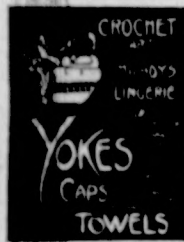
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